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# MEDICAL DISCOURSE,

OR AN

## HISTORICAL INQUIRY

INTO THE ANCIENT AND PRESENT

STATE OF MEDICINE:

THE SUBSTANCE OF WHICH

WAS DELIVERED AT OPENING THE

## MEDICAL SCHOOL,

IN THE CITY OF NEW-YORK.

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BY PETER MIDDLETON, M.D.

AND PROFESSOR OF THE THEORY OF PHYSIC  
IN KING'S COLLEGE,

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*Est quoddam prodire tenus—*

*Curentur dubii* MEDICIS MAJORIEUS *Ægri,*

HOR.

JUV.

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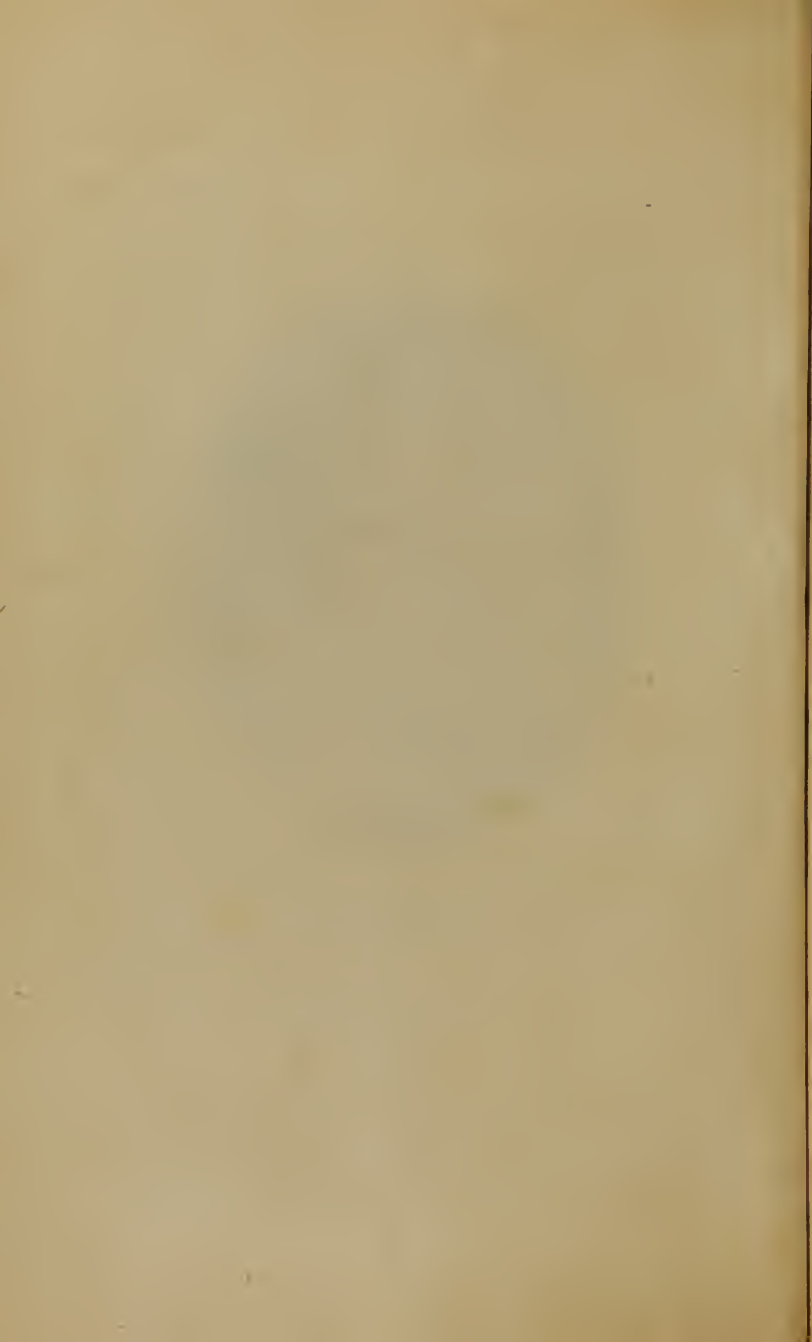


MYLES COOPER D.D. LL.D.

*Second President of Columbia College*

*For the Med. and Phil. Review.*







TO THE WORTHY AND VERY RESPECTABLE  
THE GOVERNORS OF KING'S COLLEGE,  
AND,

TO THE MUCH ESTEEMED PRESIDENT

MYLES COOPER, L. L. D.

GENTLEMEN,

THE favourable Sentiments you were pleased to express of my Introductory Lecture, at opening the MEDICAL SCHOOL in this COLLEGE, have induced me to make some considerable Additions, in hopes of rendering it more generally entertaining: This, with my other necessary Avocations, has prevented its Publication, till now. The successful Efforts which have lately been made, under your AUSPICES, towards establishing the PRACTICE of PHYSIC in this CITY upon a reputable Footing, and undeceiving the Inhabitants with Respect to *Impostors*, are confessedly the Fruits of that chearful and steady Warmth, with which you have at all Times espoused

espoused the Cause of Learning, and the Interests of this COLLEGE ; and more particularly of this present INSTITUTION. How far the following *Discourse* can serve to promote these benevolent and laudable Purposes, is submitted to your Judgments : If it merits your Approbation, the *Author* will be happy in the Success of his Endeavours ; and your friendly Indulgence to him, for what Faults may be found in it, will be gratefully acknowledged by,

GENTLEMEN,

Your most obedient,

And very humble Servant,

KING'S COLLEGE,  
Nov. 3, 1769.

P. M.



## MEDICAL DISCOURSE.

**T**HE many and great Advantages arising to Society, from the Institution of publick SEMINARIES OF LEARNING, were so early apparent to the illustrious Sages and venerable Legislators of Antiquity ; that we find such SCHOOLS nearly coeval with the Dawnings of Science itself. The Histories of the most remote Ages inform us, that particular Classes of Men, under various Denominations in different Countries, were employed and set apart as the *Depositories* or *Preservers* of all the Learning then known ; whose Duty it was by further Observations of their own, to rectify or improve whatever had been communicated to them ; and afterwards to transmit the whole, without reserve, to their Successors. These Men from their retired Life, reputed Sanctity, and Knowledge of the Powers of natural Bodies, and when Patriarchal Authority had now for some Time been sunk in that of rising States and Empires, would naturally be considered in Days of Ignorance and Simplicity, as a superior Order of Beings, and as holding immediate Converse with Heaven ; and therefore they were usually entrusted at the same Time, with the Direction of all the religious Rites and Ceremonies practised among them, in the Worship of their several local Divinities : But that their Attention might not be taken off from these different Tasks or Studies, by the Necessity of providing themselves with Food and Raiment, they were for the most Part maintained at the publick Expence. So profusely liberal had the Kings of EGYPT been to their *Seminaries* or *Colleges* of learned Men, that as *Diodorus Siculus* tells us, one third Part of the whole Country was anciently allotted for the Support of the *Priests* ; who, he adds, were also all *Physicians*, or skilled in the Art of Healing. These Priests, by some called *Hierophantes*, or Expounders of sacred Things, derived the Origin of their Institution from the earliest Ages ; and were reputedly the most learned Body of Men then known in the World, wherever Policy and good Government had been established. For it may be affirmed from natural Reason, as well as from all the credible Histories of ancient Nations, that none of the liberal Arts or Sciences ever made any considerable Progress, but where good Order and Government had been first introduced and properly maintained. LAWS are necessary both for the Security of the Persons and Properties of Men, and from that Ease and Happiness which are the necessary Consequences of such Security, proceeds Curiosity, and an emulous Desire of distinguishing themselves either by successful Researches into the Nature and Uses of the Objects around

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them :

them; or by such other Inventions and Discoveries as are advantageous to themselves, or Neighbours: The happy Result of all which is SCIENCE or Knowledge.

Besides the EGYPTIAN COLLEGES already mentioned, we find similar Institutions among several other Nations of Antiquity; some of which I shall give a summary Account of.

Among the most ancient of these are the CHALDÆANS: They are noticed by that Name in Scripture, so early as in the Days of *Abraham*, who is there said to have been born in their Country. Tho' the CHALDÆANS are frequently spoken of as a Nation of ASSYRIA, the Name is now most generally understood of a certain Body of learned Men distinct from the Rest of the Citizens; whose sole Business was Study; who lived in and about *Babylon*; and were famous for their Knowledge of Astronomy. The Philosopher *Callisthenes*, who attended *Alexander* on his Expedition against *Darius*, sent *Aristotle* an Account of Astronomical Observations made by the *Chaldeans*, from nearly the Time of the Mosaical Deluge. They first invented *Judicial Astrology*, or pretended to foretel Events from the Influence and relative Aspects of the Stars and Constellations. They were much consulted in Diseases, which they pretended to cure by Charms, and the Agency of invisible Powers, more than by the Medicinal Herbs they used on these Occasions.

The CABEIRI was an Appellation sometimes used by the Ancients for their Great Gods, so called; but most generally for the Priests, who performed their sacred Rites, and taught their Manner of Worship. They first came from *Phœnicia*, and settled in *Samothrace*: They affected great Secrecy in their Ceremonies; and used certain Forms of Initiation into their Mysteries, by placing their Pupils upon a Throne, and dancing round them; after which they put a Girdle about them, which was thought to possess great Virtues.

The CURETES, so called from keeping their Hair short, and the CORYBANTES, were different Names for the Priests of *Cybele* or *Rhea*, the fabled Mother of the Gods. They were sometimes called *Idæi Dactyli*, from their Number; and from Mount *Ida* near *Troy*, where *Cybele* was held in particular Veneration. These Priests went from *Phrygia*, and took up their Residence in the Island of *Crete*, where they were said to have been intrusted with the Education of JUPITER; when to prevent the Cries of the young God from being heard by his Father *Saturn*, they invented the noisy and warlike Dances in Armour, to the Sound of Drums and Flutes, which afterwards became Part of their established Worship. They were expert in the Science of Augury and Divination.

nation. They applied themselves much to Astronomy, to Physiology or the Study of Nature, and to Poetry. They are said to have first instructed the *Cretans* to build Cities, and to live in Societies; to manage Flocks and Bees; and to make and use Armour. STRABO mentions this Order of Priests by the Name of the COLLEGE of the CURETES; and as performing yearly Sacrifices in Honour of the Birth of *Apollo* and *Diana*.

The TELCHINES came first to *Greece* from the Island of *Rhodes*, whither they had removed from *Egypt*: They were undoubtedly of the Tribe of the Priests in *Egypt*, the Inventors or Preservers of the sacred *Hieroglyphick* Characters, and of the other Methods by which they concealed their Learning from the Vulgar; for they were very scrupulous and reserved in communicating their Knowledge. The *Greeks* speak of them as the Inventors of Arts; who first taught them to rear Temples, to carve Images, and to practise regular Ceremonies in the Worship of their Deities. They were also great *Magicians*, and pretended to work Wonders by Charms, Incantations, and certain Drugs, whose Qualities they were acquainted with. They were probably the same as *Pharoah's* Sorcerers or wise Men; who are said in Scripture to have done such supernatural Feats, in Imitation of the Miracles performed by *Moses* in *Egypt*. They were also much given to Processions and Shows; and to all the other Arts by which they could excite Admiration in Mankind, and Reverence for themselves, and their Profession.

In the Book of JOSHUA we read of a City of *Palestine* or *Canaan* called *Ciriath-Sepher*, which literally signifies the City of Books or of Letters; as the *Canaanites* and especially the *Sidonians* are known to have even then made great Progress in Arts and Learning, it is generally believed that they had in those Times, publick Schools or Colleges in *Ciriath-Sepher*, in which were taught the Sciences or Philosophy of those Ages; and that this City had its Name from these Circumstances, and the Number of learned Men who used to assemble in it, for Study, or mutual Improvement.

It is certain that there were COLLEGES among the JEWS, in the Time of SAMUEL, even for the Instruction of their Prophets in the Rites and Ceremonies of their Religion; and other Mysteries of that important Profession. Here is such an Encomium upon Learning, as exceeds all the Powers of Man to equal: By this we are given to understand that Learning was conducive to Inspiration, and a more familiar Intercourse with the Deity; and was the eligible Vehicle of his revealed Will to that favourite People. Accordingly in the prophetic Writings we find many beautiful Descriptions, ingenious Allegories, and instructive moral



ral Truths, delivered in a Stile truly Poetical and Sublime. We are also told in the Jewish History, that HULDAH, the Prophetess, dwelt in the COLLEGE at Jerusalem.

The SALII or Priests of MARS, were instituted at ROME by Numa, for keeping the *Ancilia* or sacred Bucklers: They had a PRÆSUL or chief Director; and they were called the COLLEGE of the SALII. This Name was given them, because they danced in Armour thro' the Streets in their Processions, in a certain Cadence, continually beating upon their Bucklers; on which Occasion they were accompanied with a Number of young Virgins in particular Habits, singing the *Saliare Carmen*, or Song of their Order.

Besides these, we read that there were anciently COLLEGES of the *Persian Magi*, and of the *Indian Gymnosophists* or *Bramins*; which Institutions exist in the East at this Day: And the COLLEGES of the *Druids*, or *Semnotbeans* both in *Gaul* and *Britain*, are frequently mentioned in the Roman and other Histories. These Colleges were inferior to none of the others, either in Antiquity, Regularity, or popular Influence. Their Learning and Opinions shall be more particularly considered hereafter.

It may be observed in general of all these INSTITUTIONS or publick SEMINARIES; that they were usually composed of Men distinguished by their Birth, Learning, and Abilities, set apart for the Care of their religious Tenets and Ceremonies; and that they were the establish'd SCHOOLS for the Instruction of Youth.

These Outlines or imperfect Models of PUBLIC ACADEMIES or SCHOOLS, whether derived from the Institutions above-mentioned, or from some other Denomination of learned Men, among Nations, whose Histories have not reached our Times, were warmly adopted and greatly improved by the *Greeks*: Among them we find the fine Arts more generally diffused and cultivated, than among the other Nations of Antiquity. This indeed might naturally be expected from the inquisitive Genius and liberal Sentiments of the free born Sons of *Greece*; whose unwearyed Diligence in the Pursuit of, and inextinguishable Avidity for Knowledge, often prompted them to explore distant Lands, to visit many and Strange Nations, and to brave all opposing Difficulties and Dangers, in Order to participate of every Treasure of Learning, wherever it could be found. Of this there are many Instances in History; and it has been observed, that one of the greatest Encomiums bestowed upon the sagacious ULYSSES is, that he

“ Wandering from Clime to Clime, observant, stray’d,  
 “ Their Manners noted, and their States survey’d.” POPE.

Nor was this Custom of Travelling confined to the *Greeks*. The famed ZOROASTER travelled over *Indostan*, as far as the *Ganges*, to be instructed in the ancient Philosophy of the *Bramins*, who, even in his Time, were celebrated for the Innocence of their Lives, and Purity of their Doctrines; and the *Gentoo* Annals, still preserved in *India*, mention both him and PYTHAGORAS, as Travellers into that Country, in Search of Knowledge. The *Hyperborean* Philosopher and *British Druid* ABARIS, is mentioned by several Greek Writers, as travelling over the Continent of *Europe* to *Athens* and *Delos*, and from thence into *Italy*. ANACHARSIS was a noble *Scythian* who came to *Greece* for Improvement; from thence he visited CROESUS in *Lydia*; and afterwards was killed in his own Country, for endeavouring to introduce the Grecian Customs. ERILLUS, and CLITOMACHUS, otherwise called ASDRUBAL, were *Carthaginians* who came to *Greece*, for Instruction; as did MENIPPUS from *Phœnicia*.

We read of many more inquisitive Sages of Old, who quitted their native Countries to visit distant Regions, in Quest of Learning. From these renowned Travellers of Antiquity, is derived the modern fashionable Practice, of visiting foreign Countries for Improvement; which was adopted soon after the Revival of Learning in *Europe*; and is still considered, by Men of generous Minds and enlarged Understandings, not only as a genteel and useful Accomplishment, but as the finishing Part of Polite Education.

Since those more remote Times, Learning has been so extensively branched out into various Arts, Sciences, or Professions; by the many curious and amazing Discoveries communicated to the World, within these few last Centuries; and by the innumerable useful and interesting Improvements made in all its several Departments; that the munificent Founders, and generous Benefactors of modern UNIVERSITIES have been thereby induced to assign competent Allowances, for the Support of particular Professors or Teachers in each necessary Branch: Who with Abilities not inferior, tho’ with Assistances and Advantages infinitely superior to the *Antients*, are nevertheless considered as both usefully and necessarily employed for themselves, and the Public, in attending to, and improving the single Part allotted them.

By the Example of these *European* Nations, who have distinguished themselves as Encouragers of Learning and Patrons of Science; and more particularly by the Example, and with the Countenance and Assistance of those Countries, which, with that  
 affectionate

affectionate Respect due to the Birth Place of our Fathers, and those Sentiments of Gratitude we so justly owe for their generous Protection and Aid in that Undertaking, we more emphatically call the MOTHER COUNTRIES; a *Seminary of Learning*, has for some Time past been established and endowed in this City, with a public Spiritedness and Liberality worthy of its Founders; and which will, we hope, reflect Honour upon their Memories, and those of its kind Benefactors, while lives the Love of Letters,—while Merit meets Reward.

To render the Influence of this COLLEGE more extensive and beneficial to Mankind, the respectable Governors have, with their usual Benevolence, been pleased to countenance and cherish the infant and well-meant Endeavours of a few Gentlemen of the Medical Profession here, to erect a SCHOOL of PHYSICK; by bestowing upon each of them the Titles, Privileges, and Immunities of PROFESSORS in it, of such separate Branches of Medicine as they have severally engaged to teach. For these distinguished Marks of Favour, it is with the greatest Alacrity and Pleasure, that I embrace this first Opportunity, in my own Name, and in the Names of my Brother Professors, of making our sincere Acknowledgements to the worthy and patriotic GOVERNORS, for that Protection and Encouragement they have so cheerfully afforded to our Undertaking, and the Honours they have been pleased to confer upon us: And in a particular Manner we return our unfeigned and most cordial Thanks to the THREE GENTLEMEN of the COMMITTEE \* appointed to confer with us; whose great Good-Sense and Politeness were not only useful, but necessary in removing many Obstacles which occurred to the Execution of our intended Plan; and whose steady and unwearied Attention to the Reputation and Interest of this COLLEGE, are only surpassed by their Humanity and general Good-Will to Mankind, so conspicuous in their Endeavours to promote and improve the great ART of HEALING.

When we consider that the most civilized and polite Nations on Earth, have formerly at some Period lived as the most Savage and Ignorant do at this Day; we have great Reason to extol the Sagacity and Address of our Ancestors, for inventing, cultivating, and improving the Arts and Sciences. To enumerate the Benefits we derive from their Industry; the many Conveniencies and Pleasures of Life which their Discernment and Good Sense have put us in Possession of; or the Labours and Inquietudes we have been delivered from, by their profitable and successful Endeavours; would be a Task not more difficult than unnecessary; as it would be

\* DR. S. AUCHMUTY, Rector of Trinity Church DR. M. COOPER, President of King's College, and J. T. KEMPE, Esq; his Majesty's Attorney General.

be doubting the Judgment of this learned AUDIENCE; as well as their Knowledge of Men and Books: I shall therefore confine my subsequent Discourse to the present Occasion of bringing together this respectable and polite Company; and to what is properly the Subject of this present Institution.

The ART of HEALING, as is observed by the learned Dr. PITCAIRN, must certainly be of greater Antiquity than the Study of PHILOSOPHY; because in the Beginning of the World, every one would be determined to those Studies of PHYSICK or PHILOSOPHY, according as the Feelings of Man's Body, or the Amusements of his Mind first excited his Attention. Now it is most probable, that the Reasons for PHILOSOPHY were only accidental or casual; for Men then only addicted themselves to philosophising, when, after experiencing the Efficacy of Remedies, they could in some Security and at Leisure consider the Qualities of Natural Bodies, and think of excelling the Rest of Mankind in the Powers of the Understanding: Whereas the Reasons for PHYSICK, or the Preservation of Health, were perpetual; and, from the earliest Use of Man's Faculties, naturally connected with his Well-being and Existence. The SCIENCE of MEDICINE is also more useful, more honourable than that of PHILOSOPHY; by how much the more reasonable it is, that our Care for the Life of Man, should exceed that of gratifying his Curiosity.

By the Word MEDICINE, the Ancients understood every Thing which related to the Art of Healing; as by the Appellation of PHYSICIAN\*, they meant every one who practised that Art, whether the prescriptive, or manual Parts of it.

MAN, from the Beginning, seems to have been formed by his CREATOR, subject to Changes, and even to Death itself; equally with all the other living Productions of Nature. The Structure of his Body, the Functions necessary to the Preservation of Life, Motion and Rest, Watching and Sleep, and even Health itself, are ultimately productive of Infirmities and Sickness: The daily Necessity of fresh Supplies of Meat and Drink, to recruit the continual Waste of the Body, by the Actions of Life; the Air he breathes, filled with Exhalations of very different Properties, according as they ascend from the Earth in the Day, or descend from the surrounding Atmosphere in the Night; the various and sudden Changes of the Weather, from hot, cold, moist, dry, to their several Opposites; or the long and uninterrupted Cold and Heat of successive Days and Nights; the Influence of the Sun and Moon upon our Bodies, thro' the Medium of the Atmosphere; and the varying Seasons of the Year; *all* must occasion such Alterations

\* Ιατρικς, Medicus,---a Healer.



terations in his Constitution, and State of Health, as are the necessary Conditions of his Existence ; and *finally* must become the Source of his total Dissolution. From all this may we not conclude, that before that mysterious *Fall of ADAM*, the Structure of the human Body must have been very different from what it now is ; or that it was not liable to the same Inconveniencies, Necessities, and Accidents, as at present ; or otherwise, that even in *EDEN's* Garden, and while possessed of that so celebrated and golden State of Innocence, nothing less than a *Tree of Life*, or some such singular and perpetual Exertion of *Omnipotence*, could preserve to him, the full and undiminished Enjoyment of all those various Powers and Faculties, depending upon the Health and Well-being of a Machine, so mutable, so weak, and complicated ?

The first Race of Mankind, exposed in the Forests or open Fields, to the sudden Changes and Inclemencies of the Weather, must have maintained their Life in no very comfortable Condition. Unacquainted with those Luxuries and Abuses of natural Benefits, which have since their Time been so much followed and refined upon, it is agreed among all the antient Writers of every Country and Denomination, who have treated that Subject, and Reason itself confirms it to us, that their whole Sustenance consisted in the Seeds, Herbs, and Roots of their own and Nature's Tillage, just as they grew and presented themselves to their Hand ; joined with the succulent Fruits of Shrubs and Trees ; and diluted with the cool and refreshing Draughts from the pure Stream or Fountain. This Diet of the primitive Ages would vary, according to the different Productions of their respective Countries ; whence many Nations were anciently distinguished by Names expressive of that particular Food most generally used among them, or with which their Country chiefly abounded : Thus we are told that the *Arcadians* lived in former Times upon *Acorns* ; the *Argives* on *Pears* ; the *Athenians* on *Figs* ; other Nations are said to have fed chiefly on *Beech Mast* ; and to keep up the Remembrance of these Days of Innocence and Frugality, it was customary at *Athens*, to present the new married Pair on the Day of their Nuptials, with a Basket of Acorns mixed with Bread. However, let us observe by the by, that probably the Acorns in these southern Latitudes differed in Quality, from those known to us ; and that other Kinds of Shell Fruits might be comprehended under that Name. But when we consider the Nature of this Diet, we must allow that, tho' it is very proper for Cattle and the *feathered Tribes*, whose Organs are adapted to such Aliment, it could not be so fit for or agreeable to MAN, who is of a more delicate Texture : For the most delicious Fruits are cold, and afford but little Nourishment ; Seeds, without previous Dressing, are flatulent, and hard to digest ; and Herbs and Roots are still more harsh and crude. This is the uncontroverted Opinion  
of



of Physicians in all Ages and Climates. HIPPOCRATES says, that in the Beginning Men used the same Food as the Beasts ; and that the many Distempers, brought upon them by such indigestible Aliment, taught them in Length of Time to find out a different Diet, better suited to their Constitutions : And the same Reasons no doubt, suggested the first Essays of improving the Taste, and meliorating the Nature of such ungrateful Food, by Means of Fire.

The Use of MILK was probably an early Acquisition to the Diet of the primitive Ages. This being a ready Article of Food, more palatable, and better suited to their Powers of Digestion, than any other then known, will easily account for that Attention and Care with which the Men of those Times preserved and multiplied their Herds and Flocks, in which consisted all their Riches ; and for that perpetual Desire they had to roam and change their Places of Abode, in their Function of *Shepherds*, for the Convenience of finding fresh Pasture and Water. Thus the SCYTHIANS were sometimes called GALACTOPHAGI, or MILK-EATERS, by the *Greeks*, from their feeding much upon that nutritious Fluid.

The Simplicity of their Diet could only be equaled by that of their Cloathing and Habitations. The Skin of some Animal, accidentally found dead, or of some devouring Beast of Prey, killed perhaps in Self-defence, was probably the first Covering that was wore, either for Use or Ornament : As their Canopy was the Sky ; a natural Grotto ; or some temporary Shelter of Branches and Leaves ; agreeable to their Necessities, and suited to their Circumstances.

At what Time the Use of ANIMAL FOOD was first introduced, is not easily ascertained. PLUTARCH wonders what Soul or Sentiments the Man had, who first with his Mouth touched Blood, or the Flesh of slaughtered Animals ; and thinks that nothing but extreme Necessity could have introduced such a Practice. When we consider the helpless Condition of Man, in his State of Nature ; how he is comparatively unprovided with Weapons of Offence or Defence ; and if we reflect that there is in every Man, unpractised in the Ways of Blood, an innate Abhorrence to deprive of Life, or dispassionately to butcher an inoffensive Brute, from a preconceived Desire of eating its Body ; we cannot believe that he was originally formed by his CREATOR for an *Animal of Prey*. This is further confirmed from *comparative Anatomy* ; by which it is evident, that his Instruments of Manducation and Digestion more nearly resemble those of *Graminivorous*, than of *Carnivorous* Animals. Thus ADAM, among other Injunctions given him, is told ; *That every Herb bearing Seed, and every Tree in which is the Fruit of a Tree yielding Seed, shall be to him for Meat : But, tho*<sup>9</sup> *Dominion*

is expressly given him over all living Créatures, in every Élément, he is no where told that he might kill, or eat of them : And it is as true as remarkable, that excepting those human Figures which inhabit near the frozen Seas to the *North of Europe*, and who from Necessity live almost entirely upon *Fish* and *Sea Fowls* ; the principal Part of Man's Food in all other known Regions of the World. from the fierce Savages of *AMERICA*, to the wandering Hordes of *TARTARY*, and the sooty Tribes of *AFRICA*, has ever been, and still continues to be *Vegetable*. But by whatever Means Man was first tempted to act so contrary to the Feelings of Humanity, as to destroy Animals for Food ; whether from the Example of Savage Beasts, the grateful Odour of Burnt-Offerings, Curiosity, dire Necessity, a Spirit of Revenge, or by whatever Motive he was induced to make the bold Essay ; the first Account we have of Animals being the destined Prey of Man, is in that formal Permission addressed to *NOAH*, immediately after the Flood, in these Words ; *Every moving Thing that liveth, shall be Meat for you ; even as the green Herb have I given you all Things* : And it is the general Opinion of *Ecclesiastical Writers*, that no such Food was used, till after the Deluge. This Permission to eat Meat, when considered simply and in itself, will appear to have been only a partial Favour : For crude Flesh quickly putrifies, more especially when assisted by the natural Heat of the Body ; while notwithstanding, the human Stomach and Bowels, from the Delicacy of their Structure and Length of their Tube, are unable to discharge the putrid *Fæces* so expeditiously as is done by Beasts by Nature formed for Prey, and whose Intestines are not only shorter, but also more firm and muscular : Wherefore it is obvious that the Eating of raw Meat must have been attended with very pernicious Consequences, before the various Methods of dressing it by Fire, and other Contrivances for preserving it, were found out ; in order to retard its Tendency to Putrefaction, and accommodate this Disposition to the Powers of Digestion in Man, and to the Length of Time it must necessarily remain in his Body. Thus the *ART of COOKERY*, however it may have administered to the Folly or Luxury of later Times, was undoubtedly, in its Origin, not more simple than proper and necessary ; and like other prophylactick Remedies or *Preservatives*, was at first practised for the sole Purposes of Health and Convenience. Physicians often form very just Opinions respecting the Nature of the humane Juices, and the general State of Health, from that particular Kind of Food chiefly used, whether it be Animal or Vegetable ; and some have even pretended to judge of Men's Tempers and Disposition, from eating their animal Food much dressed, crude, or nearly so. There are however many Examples of a voluntary Abstinence from all *Flesh*, both in antient and modern Times ; partly from Motives of Humanity to Brutes, and partly from those of Self-Mortification : For not to mention the Austerities and frugal

Life of ANCHORETS in different Parts of the World, it is well known that, of the present religious Orders amongst the Roman Catholicks, the CARTHUSIANS and MINIMS never eat Meat: and the rigid Order of LA TRAPPE, never eat any Thing which has ever had Life in it; They live entirely on Vegetables, cultivated by their own Hands. The COLLOYERS, a Sect of *Greek Monks*, never eat Meat; and on Fast Days they use Vegetables only. There is another Sect of *Greek Devotees* called ASCETAI, who live recluse in the Mountains upon Vegetables alone: Many Religious among the *Armenians* never eat Meat; and among the *Japanese* we are told, that many of their Priests and other Devotees are no less abstemious in that Article of Food. That small Society of industrious inoffensive People, who have lately settled in a neighbouring Province, and are commonly known by the Name of DUNKARDS, live for the most Part upon Vegetable Productions; and tho' they do not refrain altogether from Meat, they professedly use it very sparingly, from a Principle of Self-Denial. They are moreover very frugal in their Dress, Sleep upon Boards, and are extremely hospitable: They have a Moeæ of Worship, and some Tenets peculiar to themselves; and with Respect to their public OEconomy, they live under Regulations somewhat resembling the antient *Spartans*, or their modern Imitators the *Moravians*.

This natural Aversion in Man to kill Animals for Food, if it did not give Rise to, was certainly much heightened by, the Belief of the METEMPSYCHOSIS, or TRANSMIGRATION of Souls; which PYTHAGORAS having been instructed in by the *Egyptian Hierophantes*, and BRAMINS of the East, is falsely suppos'd to have been the Author of, because he first publicly taught it in *Greece*. For it is certain that all of this Persuasion, abstain more or less from Animal Food; either from Motives of Religion, or Humanity.

As this Doctrine of the METEMPSYCHOSIS is very ancient, and constitutes the very Essence of the *Gentoo* Religion at this Day; and as the Account of their original Tenets, lately publish'd by MR. HOLWELL, who resided several Years amongst them, is in very few Hands here; I shall subjoin an Abstract of their Opinions, chiefly from him, for the Amusement of the Curious, tho' somewhat foreign to the present Subject.

The BRAMINS, or GENTOO PRIESTS, by the Ancients called GYMNOSOPHISTS, have ever invariably professed, as fundamental Articles of their Creed, the three grand Principles usually taught to those initiated into the celebrated ELEUSINIAN MYSTERIES; to wit, The Unity of the God-Head; his Providence over all Creation; and a future State of Rewards and Pu-

nishments. They believe that the Host of Angels was called into Existence long before the Creation of this World ; and that long before this latter Event, there was an Apostacy or Rebellion of the Angels in Heaven, who, with their Chief, MOISASOOR, were banish'd thence by the ETERNAL ONE, into utter Darknesh : That after some Time, at the Intercession of the good Angels, several Worlds were created as Places of Punishment and Probation for such of the DEBTAH, or fallen Angels, as were penitent and desirous of regaining their lost Estate, where they were doom'd to animate the Bodies of different Animals, even to the smallest Reptile and Insect, according to the Nature and Degree of their Crimes ; till by Obedience, Perseverance, and a Series of Transmigrations thro' different Species of Animals in all these several Worlds, they should have totally expiated their Guilt, and be again admitted into the DIVINE PRESENCE. They believe that every Animal Form is endow'd with COGITATION, MEMORY, and REFLECTION ; that each Species has a comprehensive Mode of communicating their Ideas, peculiar to themselves ; and that the delinquent Spirits are conscious of their own Situation, thro' all these different Transmigrations and Animal Forms. They believe that MOISASOOR, or the Arch Rebel, and his impenitent Followers, are continually endeavouring to bring back the Penitent Angels to their Apostacy, and to render ineffectual their Atonements, in the different Forms they animate : That the good Angels have also, from Time to Time, by the Permission of God, voluntarily subjected themselves to the Feelings of *Natural* and *Moral Evil*, and undergone the whole Series of Transmigrations ; for the Sake of instructing and encouraging their Penitent Brethren : That these *benevolent Spirits* have appear'd at different Periods, in the various Characters of KINGS, LAWGIVERS, PHILOSOPHERS, or TEACHERS ; as shining Examples to them of *Courage*, *Piety*, *Benevolence*, and of every other *social Virtue* ; and that these Visitations were more frequent formerly than now : That in all the inferior Orders of Beings, these Spirits are in a State of *Punishment* ; but that in MAN, commences their State of *Probation* ; because in this Form only, they become absolute and free Agents : Whereas in other Forms, they believe that the intellectual Powers of the Criminal Spirits are circumscribed, by the varied Structure of the Bodies they inhabit ; and in this principally consists, say they, the Difference between MAN and other ANIMALS. That the most Malignant of the *Apostate Spirits* are doom'd to inhabit the voracious Classes of *Animals*, whither of the EARTH, AIR, or WATERS, and Men whose Lives and Actions are atrociously or publicly wicked : Whereas the *least Guilty* transmigrate only thro' those Forms, which by Nature are destined to feed on *Vegetables* ; among which they particularly venerate the Cow, as holding, according to their Belief, the next Rank to MAN in the Chain of Beings, as being by its Milk the most useful of all Animals to Men forbid the



the Use of Meat, and as assisting them in the Cultivation of their Lands, upon which depends their vegetable Subsistence. They believe that the FEMALES of all animated Forms, and in a more eminent Degree, that WOMEN are highly favour'd of God, and are inhabited by the *least culpable* of the *apostate Angels*: That, when a Spirit is dispossessed of its Dwelling before the Time allotted, however far advanced it might be in Number of Transmigrations towards its State of *Probation*, it was obliged to begin them all a-new from the lowest Class: Wherefore the rigid BRAMINS execrate with Bitterness all those who kill, or eat such belov'd Animals of God, as feed intirely upon *Vegetables*, especially the COW, SHEEP, and GOAT; contrary, say they, not only to the express Prohibition of God, but to the natural and obvious Construction of the Mouth, and digestive Faculties of MAN; which mark him as destin'd, with the other most favour'd Forms, to subsist upon the Produce of the Earth, with the additional Blessing of *Milk*. They dread to destroy, even by Accident, any Thing which has Life in it; lest they should thereby dispossess a *Kindred Spirit*; or any of those other *Celestial Beings*, who are working for their Redemption. For the same Reasons, they are anxious to purchase the life of any of the favour'd Animals destin'd for Slaughter; and they have *Hospitals* for the maimed and infirm of such Classes, where they are fed and attended with great Assiduity and Care, by their Devotees. They most religiously abstain from every Kind of *Animal Food*, or from feeding upon any Thing which has ever breath'd the Breath of Life. There is not in all their Books, the smallest Allusion to that Mode of Worship among other ancient Nations, by *Sacrifices* and *Burnt Offerings*; such a cruel Institution, so repugnant to the true Spirit of Devotion, and so abhorrent from the Benevolence and paternal Love of the Deity, could only, say they, be contriv'd by the *evil Spirit*. With Respect to the Antiquity of the SHASTAH, or *Gentoo Scriptures*, MR. HOLWELL observes, that the first Conquerors, who invaded their Country, found them a potent, learn'd, and civilized People, united under one Head, and professing one uniform Worship: That their Annals, tho' silent as to the fabled Conquests of BACCHUS, and SESOSTRIS, yet make particular mention of the Expedition of ALEXANDER the GREAT into *India*, by the Epithets of a *mighty Robber* and *Murderer*: That the *Sancrit* Language and Character, in which their Doctrines were originally written, are not now any where used or understood, except by a few learned of the BRAMINS: That as their Records make mention of the famous *Persian* Philosopher ZOROASTER, and of PYTHAGORAS from *Greece*, as Travellers into *India* in Quest of Knowledge; it is highly probable, that the Fame of their Learning and Purity of Manners, may have induced many other inquisitive Sages of Antiquity to visit their Country: That as the GENTOOs are by the fundamental Principles of their Religion forbid all Intercourse with other Nations;



Nations ; and as they cannot even admit of Converts to their Faith, or receive them into the Pale of their Communion, without the loss of their *Cast* or *Tribe*, which is a Disgrace every GENTOO would rather suffer Death than incur ; therefore that their Nation has not only remain'd unmix'd with any other Race of People to this Day, but their Theological Dogmas have also subsisted unchanged and unmix'd, ever since they were first taught to them by BRAMAH ; which according to their Accounts, was near 4900 Years ago ; excepting some Mythological Interpolations of a later Date : And that the *Chaldeans*, *Persians*, and *Egyptians*, so celebrated for their Wisdom, and who were not under the like religious Restraints from leaving their Country, or from having Communication with the Rest of Mankind, most probably borrowed great Part of their Knowledge and Opinions from the BRAMINS ; and not they from the *Egyptians*, *Persians*, or *Chaldeans*. From all which MR. HOLWELL concludes, that tho' many Theological Systems have in all Appearance been built upon the religious Tenets of the GENTOO's, yet they have copied from none : And that therefore their Doctrines are most ancient, and truly Original ; as much so at least, as any written Body of Divinity whatever.

It is worthy of a Remark, that if Firmness of Mind, a steady Adherence to avow'd Opinions, a philosophic Indifference to every Object of Pride and Sensuality, and a cool and determined Contempt of Death, are the natural Result of Integrity of Heart, and conscious Rectitude ; none have given greater or more voluntary Proofs of these, than the BRAMINS and their *Disciples*, for successive Ages. The Bramin DANDAMIS, tho' sent for by ALEXANDER the GREAT to visit him, was equally unmoved by his Sollicitations and Threats ; declaring that he had nothing to ask of ALEXANDER, and that if the King had any Thing to ask of him, he might come to him : This magnanimous Prince however condescended to visit him first ; after which the Philosopher was prevailed upon to come to Court. There is still extant a Letter from this DANDAMIS to ALEXANDER, giving him some Account of the Sentiments of his Sect ; and in which he draws a Comparison between his own Principles and Morals, and those of ALEXANDER, not much to the Advantage of the latter. The deliberate and easy Manner in which the Bramin CALANUS, when sick of a Dyfentery, burnt himself at *Pasargade*, before ALEXANDER and his whole Court, upon a Pile of Wood erected for the Purpose, is a Story equally well known and attested ; and notwithstanding all Arguments, and even Intreaties were used by ALEXANDER, to dissuade him from his Purpose, he persisted in his Resolution to die, for this sole Reason, because he was tired of Life. But ZARMANOC HAGAS, another Bramin, who came in the Train of Ambassadors sent from the *Indies* to AUGUSTUS,

AUGUSTUS, when on his return from *Rome*, burnt himself in like Manner publicly at *ATHENS*; professing on the contrary, that he did this in the Height of his Prosperity and Happiness, lest he should afterwards meet with Chagrin and Misfortunes; and he ordered it to be engraved upon his Tomb, that he did thus, in Conformity to the Custom of his Country. When Teachers Seal their Doctrines with such palpable Proofs of Conviction and Sincerity, it is not to be wondered at, if we meet with similar Instances of Fortitude and Enthusiasm even among their modern female Disciples; who glory in ascending the funeral Pile, and in setting Fire to it, like *CALANUS*, with their own Hands; in order to mix their Ashes with those of their deceased Husbands. We have a very particular Account of such a free Will Offering, told us by *MR. HOLWELL*, in his Historical Events.

STRABO tell us, that Physic was in his Time the favourite Study of the *INDIANS*; that they did not however deal so much in *Pharmacy*, as in the *Dietetick* Part of Medicine; that they made great Use of external Applications in all Diseases; that they were well acquainted with *natural Philosophy*, and knew the salutary and noxious Qualities of many Herbs. We are further told that this Profession is chiefly followed by the *BRAMINS*; that it is very ancient among them; and that their Rules and Method of Practice, particularly in *Malabar*, are recorded in Books, in like Manner as among the *Egyptians*. The *Indians* derive the Origin of *PHYSICK* from the *Supreme Being*, to their *Prophets*; by whom, they say, it was first communicated to Mankind.

When we consider the *Primitive State* of Man, according to the View already exhibited, we can not doubt that, being unaided by supernatural Powers, unprompted by Instinct, and without Experience, he first felt the Inconveniencies of his Situation, before he thought of the Means for Relief. His slow REASON must often have been indebted to the more unerring INSTINCT of the Brute Creation, for the Election of his daily Food; and often, no Doubt, his late but woeful Experience taught him to distinguish the noxious, from the wholesome Vegetable, the nutritious and salutary Fruit, from such as he had found to be deleterious or hurtful. Thus it is customary with Sailors, or such as are forced upon an uninhabited Coast, where they meet with unknown Fruits or Plants, to observe with great Attention, such as are eat or tasted by Birds or other Animals, before they themselves venture to feed upon them.

But it may be presumed that their Acquaintance with, and Observations upon the various Productions of the Earth, were not confined to such only as they used for Food: They undoubtedly made

made Trials of those also that attracted their Notice by their Colour, Smell, or other sensible Qualities : From repeated Experiments of this Kind, they could not help observing the powerful Effects of some of these Productions, in exciting and promoting the more obvious and grand Evacuations of the Body ; and having perceived that whatever was hurtful or nauseous to the Stomach, was ejected by *Vomit* ; and that every Thing offensive to the Bowels, was carried off by the *feculent Discharges* ; it is reasonable to conclude, that the most efficacious Simples or Remedies for promoting these capital Evacuations, were carefully considered and distinguished\*. Such were probably the first MEDICAL FACTS adverted to ; their Knowledge of which might arise, either from their own Experience, or that of others, or from their Observations upon Brutes : For tho' many Remedies have been found out by *Accident*, many by *Instinct*, or particular *Longings*, and many by rational *Enquiry* and *Analogy* ; it is well known that many have been discovered by attending to the Effects of Substances upon *Brutes* : Thus HERODOTUS tells us, that the purgative Qualities of *Hellebore* were first discovered by the ancient Physician MELAMPUS ; from observing that his Goats always purged, after browsing upon that Plant. According to PLINY, the HIPPOPOTAMOS first suggested *Blood-letting* ; and the first Hint of giving *Enemata* or *Injections*, was taken from the Egyptian Bird IBIS†. Cretan *Dittany* became the celebrated *Vulnerary* of the Antients, from observing that DEER and GOATS, whenever they were wounded, had Recourse to it. The Cathartic and Alterative Qualities of some Preparations of Antimony were first observed by that ingenious Chymist *Basil Valentine* ; he having thrown away some Antimony, which had been used in the Fusion of Metals, perceived that some Swine, which had accidentally eaten of it, purged considerably, and afterwards that they soon became sleek and fat : From this, he first used Antimony and its Preparations internally ; whereas it had formerly been ranked among the Poisons. In these later Times it has been said, that the febrifuge Virtues of the *Quina Quina*, or *Peruvian Bark*, were first noticed from some wild APES having Recourse to it in the *Ague*, which these Animals are subject to : But GEOFFROI, with more Probability, says it was first discovered by an *Indian* under that Disorder, accidentally drinking of a Pond, into which some of the Trees had fallen, and had imparted their Properties and bitter Taste to the Water ; by which he was cured. We may further suppose that the sensible *Savage*,  
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\* Sic Medicinam ortam, subinde aliorum Salute, aliorum Interitu, pernicios a discernentem a Salutaribus. CELS.

† The famous *Tyrian Purple Dye*, was first discovered by a Shepherd's Dog, which being pressed by Hunger, had broke that Shell-Fish on the Shore, when the Shepherd wiping the Blood, as he thought, from the Dog's Mouth with some Wool, perceives it soon tinged with a beautiful purple Colour.

from repeated Trials, observing that the Success of this Remedy, was always proportioned to the Degree of Bitterness in the Water, would naturally be led to make Use of the Bark itself. But the useful Discoveries which have been made in PHYSIOLOGY, and in the Nature and Effects of various and active *Drugs*, since the Beginning of the last Century, by Experiments upon different living Animals, from the stately HORSE, to that MEDICAL MARTYR the FROG, are so numerous, that the *Catalogue* of them alone would fill a Volume : Let it suffice to observe, that by such Experiments, the grand Discovery of the CIRCULATION of the BLOOD was perfected by the immortal HARVEY, and the Progress of CONCEPTION explained ; by such Experiments, the Uses and Influence of the NERVES have been traced ; the PERISTALTIC, or undulatory Motion of the INTESTINES exposed to View ; and the Course of the CHYLE, or digested ALIMENT from the *Bowels*, to its mixing with the *Venous Blood* under the left Collar Bone, were first demonstrated : Not to mention many other valuable Acquisitions to *Natural History*, as well as to *Medicine*, from this inexhaustible Source of Knowledge.

The SCIENCE of MEDICINE, in this its Dawning or Infancy, was usually with the other Learning of the Times, preserved by the *Fathers or Heads of Families* : But the Number of Observations and Remedies, becoming too great to be retained in the Memory of Men, otherwise occupied with the Concerns of their own little States or Tribes ; and the Sacerdotal Function, for the like Reasons of Convenience, being now separated from the temporal Authority, it was long engrossed by the *Priests* ; because internal Diseases were then considered as Punishments immediately inflicted by the Gods, for Crimes ; and were therefore to be cured solely by priestly Arts and Invocations : And such is the State of Physic among some Superstitious and Pagan Nations, at this Day. Afterwards, as Mankind advanced in the Knowledge of Nature, MEDICINE became the Study and Occupation of those inquisitive Geniuses of Antiquity, distinguished by the Name of PHILOSOPHERS ; who having more Leisure and Curiosity to prosecute Experiments, and to collect or mark down the Cures performed by themselves, or communicated by others, became useful to Society, not more by their learned Disquisitions, than by visiting the Sick, and imparting their Advice to such as asked it : So that the same SAGES, who so usefully applied themselves to the Study of Nature, were in their Day no less famous for the Cure of Diseases. \* In Proof of this, ÆLIAN relates that PYTHAGORAS was said to have gone from Place to Place, not so much to teach his Doctrines, as to practise Physick. Many similar Instances

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might

\* Ita ut Morborum Curatio, & Rerum Naturæ Contemplatio sub iisdem Autoribus nata sit. CELSUS.



might be given, till HYPOCRATES, emphatically called *the Divine old Man*,† first separated this Profession from the Philosophy and speculative Learning of his Time, and gave it the Form and Stability of a liberal and distinct SCIENCE. Thus Remedies, handed down from Father to Son, were continually improved and multiplied, by succeeding Generations.

The primitive Physicians most probably began their Inquiries into the Nature of Diseases, with those which were most generally observed to attend upon the Changes of the Seasons: And as ASTRONOMY was the first Science cultivated by the ancient Philosophers, they would naturally impute these Distempers to the angry Influence of the Stars and Constellations, which were supposed to rule at such Seasons; hence arose a different Mode of treating Diseases, by Charms and Incantations, in order to appease these presiding Powers: These *medical Charms* continued long in Use among the Antients, and are still devoutly confided in, by many superstitious and ignorant Nations at this Day.

All the Progress made in the Art of Healing at, or before the Flood, may well be imagined to have been very inconsiderable. The infant State of the World makes it probable, that as ANIMAL FOOD and FERMENTED LIQUORS were then little used, or altogether unknown, there were but few Diseases existing; and that the Extent of Medical Skill then consisted, in the successful Exhibition of some *Simples* internally or externally used; in *Frictions*, *Bathing*, and *Sweating* in the Sun or Sand. Immediately after that Period, the making of WINE was found out, and communicated to Mankind. This was probably the Effect of Accident; for NOAH had certainly tasted of the Grape, before he expressed or fermented the Juice; and he could not possibly know, that the Effects of Fermentation were to give an inebriating Quality, to a Liquor he had so frequently experienced to be pleasing and harmless, and to produce a Spirit in the expressed Juice, which it did not contain before; till he discovered it, by that memorable Incident recorded in Sacred Writ. Not long afterwards was probably discovered the Method of making of BEER; for HERODOTUS tell us, that in those Provinces of *Egypt* where no Vines were cultivated, the People drank a Sort of Wine made of BARLEY: This seems to have been the STRONG DRINK mentioned in several Places of the Old Testament, as distinct from *Wine*: Thus it is said, “ Give STRONG DRINK to him that is ready to perish, and WINE to those that be of heavy Hearts:---Thou shalt bestow that Money for Oxen, or for Sheep, or for WINE, or for STRONG DRINK: AARON and his Sons were forbid to drink WINES, or STRONG DRINK, when they went into the Tabernacle of the Congregation, under the Penalty of Death: And MOSES tells the *Israelites*, that in all their

† Divinus Senex.



their 40 Years Journey thro' the Wilderness, they neither drank WINE, nor STRONG DRINK: Which proves, that they were both at that Time known and used, in the Country whence they had so lately emigrated. The Use of BEER among the *Germans*, and some other northern Nations, is as ancient as any Accounts we have of those People, or their Customs. *Dioscorides* informs us, that the antient *Britons* used an intoxicating Drink made of *Barley*, or sometimes of *Wheat*, called in their Language CURMI; and this *Liquor* is still highly celebrated in the old festival Songs of the ancient *Scots*, by the same Name; tho' the Method of making it is now lost. This CURMI seems to have been different in its Qualities, and in the Manner of preparing it, from any BEERS now known; if we may credit their Traditions concerning this famed BEVERAGE. We are told that the *Mexicans* also used a BEER, or intoxicating Liquor made of MAIZ, or INDIAN CORN, when the *Spaniards* first came amongst them: This must have been an Invention intirely their own. The same Fact is also told us of the *Peruvians*, in the History of their *Incas*.

As Vice and Debauchery, by such Means prevailed in the World, Infirmities and Diseases must have become more frequent; Remedies must consequently have been more sought after, and valued; and the Art itself more cultivated and esteemed, as it became more useful or necessary to Mankind.

We shall now more particularly consider the STATE of PHYSICK, among the most celebrated Nations of Antiquity; and the Reputation it was held in by them, from the Times it began to be followed as a Profession.

ASIA, without Doubt, was civilized before any other Part of the World. Accordingly we find that most of the ARTS and SCIENCES, the sure Concomitants and Consequences of the Establishment of SOCIETIES, PROPERTY, and LAWS, had their first Rise in the East. Here too were made the first Observations upon Diseases and Remedies, which were soon communicated to *Egypt*; but it was in *Egypt* itself, that MEDICINE was first followed as a SCIENCE. In *Egypt* it is to be observed, that however the History of their first Kings has been concealed under Allegories and Fables, it is greatly for the Honour of this Profession, that of those who have been deified by their superstitious Country-Men, for inventing or communicating useful Knowledge to Mankind; some as HERMES, OSYRIS, ISIS, and HORUS have been deified, more particularly for inventing and improving of PHYSIC. It is in *Egypt* we have the first authentick Account upon Record, of PHYSICIANS by Profession: For in the Book of *Genesis* we are told, that JOSEPH ordered the *Physicians* to embalm the Body of his Father JACOB. MEDICINE is said to have been first reduced to a System there, by THONIS; but after him, several

Kings are reported, not only to have studied, but also to have practised it. The *Egyptian* Writer MANETHO, according to *Eusebius*, relates that ATHOTIS wrote a Treatise upon Anatomy; and HERMES, a King of *Thebes*, wrote upon the same Subject, for, adds our Author, *he was a Physician*.—Whatever Credit may be given to these Accounts, they at least prove the great Antiquity of the SCIENCE, as well as the great Veneration it was held in, at the Time when those Authors wrote. Their *Practice* was much subdivided; for some undertook to cure one Distemper only, and others to cure others: Some practised only upon Diseases of the HEAD; others only upon Diseases of the EYES; of which last Class, CYRUS sent for one from *Egypt*. Others again practised upon Diseases of the BOWELS; some Studied those Distempers incident to WOMEN only; others applied themselves to cure OCCULT MALADIES incident to both Sexes: And none were allowed to practise out of their own Branch. The Profession among them was hereditary, and the Science transmitted from Father to Son. They had Salaries and Maintenance allowed from the Public; and they practised Gratis. The *Egyptian* Physicians were particularly studious of Cleanliness. The Books containing their Rules and Method of *Practice* were deposited in their Temples, along with those of their Religion and Learning. If by following the Directions of this their sacred *Code*, they could not cure or relieve the Patient, they were held blameless; but if they attempted any Thing not warranted by this *Rule of Practice*, and without Success, it was deemed a capital Crime. None, under a severe Penalty, was permitted to administer Medicine, without being first received a Member of their COLLEGE, and being *licensed* by their Authority. In all that Country, we are told, that MEDICINE was a favourite Study, and that they particularly revered the Profession and Character of a PHYSICIAN: Wherefore, as *Egypt* abounds with all Sorts of Plants, both Medicinal and Poisonous, HOMER, after enumerating the pleasing Effects of HELEN'S *Anodyne Draught* of NEPENTHE, communicated to her by POLYDAMNE, the Wife of THON Prince of CANOPUS, subjoins,

“ From PÆON sprung, the Patron God imparts,

“ To all the *Pharian* Race, his HEALING ARTS.”

POPE'S ODYS.

It should be remarked here for the Honour of *Egypt*, that we have the first Account of a PUBLIC LIBRARY, in that Country; over the Doors of which was written, in golden Letters, *ΥΓΙΗΣ ΙΑΤΡΙΚΗ*, or MEDICINE FOR THE SOUL. The *Egyptians* were wont to hang up the Histories of extraordinary Cures, in the Temple of VULCAN at *Memphis*. The Art of *Embalming*, for which they were so famed, is a Proof of their being early acquainted with the general Properties of *Spiceries*, *Rosin*, *Balm*,  
Myrrh,

*Myrrh*, and other *Gums*, usually imported by the *Ishmaelites*, and employed in that Process.

The PHÆNICIANS are among the first Nations that make any Figure in History, for Learning and Arts; and who are said to have studied and cultivated *Physic* very early. But as we have only general Assertions to conduct us in our Inquiries here; and as all Observations upon Medicinal Facts, were in these Times necessarily interwoven with their other philosophic Studies; we are obliged to form our Opinions respecting their Skill in the HEALING ART, from the Advances we find they had made in the other Branches of USEFUL KNOWLEDGE. It is uncertain whence they derived their Origin. Some think that they were the Posterity of the Inhabitants of *Canaan*, who escaped the devouring Sword of the *Jews*; and this Opinion seems countenanced by the Etymology of the Word *Canaan*, which, in the Language of the East, means a *Merchant*. The AUTHOR of the *Inquiry into the Life and Writings* of HOMER observes, That they retained much of the Manners of the Eastern Nations; that their Language was a Branch of the old *Aramæan*; that their Policy, both civil and religious, their Temples, their Records preserved in Temples, and the Order of their Priests exempted from Taxes, are very like the Institutions that prevailed over the East: To which may be added, that the *Tyrians* worshipped the Fire. They were the Authors of the nobler Kinds of ARCHITECTURE, of NAVIGATION, and GEOGRAPHY; the Improvers of ASTRONOMY; the Inventors of the HELIOTROPE or *Sun-Dial*, and of GLASS; and the Rivals of the *Egyptians* for the Invention of LETTERS and ARITHMETICK. They were also the Parent of MECHANICS, and the first Workers in *Metals*, *Wood*, and *Stone*: So that what is said of HIRAM, the *Widow's Son* from *Tyre*, and the Master Workman to King SOLOMON, was truly characteristic of the Nation,---*he was skilful to work in GOLD and in SILVER, in BRASS, in IRON, in STONE, and in TIMBER; in PURPLE, in BLUE, in fine LINNEN, and in CRIMSON: Also to grave every Manner of Graving, and to find out every DEVICE which should be put to him.* In short they excelled in all *Works of Taste*. By their frequent Voyages over the *Euxine*, and *Red Seas*, to all the different Parts of the *Mediterranean*, and into the *Atlantic Ocean*, as far as the *Gum Coast* on one Hand, and to *Britain* on the other; we may reasonably suppose that they greatly improved the HEALING ART, and enriched the MATERIA MEDICA: For it is well known that the Communication of Diseases from one Country to another, as well as of Remedies and Operations used in different Countries for the same Diseases, is the Effect of Commerce. From the *Phœnicians*, HOMER first learned the noted Story of the SIRENS; and of that dangerous Dame *Circe*, who with the intoxicating Juice of Herbs, could transform Men into Brutes. From the same People he probably

bably first heard of the Inchantments of MEDEA in *Colchis*, and of her wonderful Skill in the Virtues of Herbs. If moreover we consider their daily Intercourse with, and Vicinity to *Egypt*, where Medicine was always particularly cultivated and respected, and that even then, this *Profession* was a profitable Branch of Business; we can not doubt that they, *whose Merchants were Princes, and whose Traffickers the Honourable of the Earth*, were also well acquainted with the Nature and Cure of Diseases. The Knowledge of Medicine constituted in those Days Part of their Philosophic Studies; and *Phœnicia* has given Birth to many celebrated Names of Antiquity. ANCEUS, the only *Argonaut* upon that Expedition who understood *Astronomy*, was a *Phœnician*: MOSCHUS, who lived some Time before the *Trojan War*, and first taught the famous *Atomical Philosophy*, was a *Sidonian*; DEMOCRITUS afterwards brought this Philosophy from the East, and communicated it to EPICURUS, by whose Name it has been usually distinguished ever since; and the Principles of which became, as ST. EVEREMOND says, the fashionable Opinions of all the fine Gentlemen of Antiquity. THALES, commonly called the *Milesian*, and one of the *Seven Wise Men*, according to DIOGENES LAËRTIUS, was a noble *Phœnician*: And ZENO, the Founder of the *Stoic Philosophy*, was originally a *Tyrian Merchant* shipwrecked upon the Coast of *Attica*, near *Athens*. It ought not to be omitted that PHERECYDES, who is considered as the *Father of the Græcian Philosophy*, and as the first who spake of the *Metempsychosis*, and who was also Master to PYTHAGORAS; without any one to lead him in the Way to Science, obtained all his Knowledge from some Volumes of the sublime Philosophy of the *Phœnicians*, which he had fortunately purchased from their Merchants; whereby he acquired a great Name for Learning among the *Greeks*: Now PHERECYDES is expressly said to have been skilful in *Physic*.

It was customary with the BABYLONIANS to bring out their Sick into the Streets, and most frequented Places; and to inquire of Spectators or Passengers how they might obtain Relief: And it was considered as wicked or criminal to pass them, without inquiring into the Nature of their Distemper, and giving some Advice, either from their own Experience, or from what they had learned of others. From this Custom HERODOTUS imagines, that there were no *professed PHYSICIANS* among the *Babylonians*: But we know that the same Practice prevailed in *Egypt*, long after PHYSICK had been reduced to some Rules in that Country; and also in *Greece* they exposed their Sick in like Manner, after MEDICINE is well known to have made Part of their national Learning.

The ancient SCYTHIANS, according to PLINY, were very expert  
in



in poisoning their Arrows ; and were well acquainted with the Medicinal Qualities of many Herbs.

In the Countries bordering upon *India*, they had the Art of preparing Poisons in early Times ; for STRABO mentions a Law, to deter them from the Practice of poisoning one another, even in the same Family. When we have such Authority for believing them experienced in the Powers of noxious Plants, we can't doubt of their being also well acquainted with those of many salutary ones ; and with the most successful Methods of using them.

In the *sacred History* of the Jews, there is frequent Mention made of PHYSICIANS, and of MEDICINES. The high Price which RACHEL offered to LEAH for her Sons *Mandrakes*, proves their early Acquaintance with the real or supposed Virtues of Plants. Their great Law-Giver MOSES, tis said, was learned in all the Wisdom of the *Egyptians* ; among whom we have observed that the Study of *Physick* was particularly followed : The Symptoms or distinguishing Marks he has left us, of the different Degrees of Malignancy in the *Leprosy*, and of other cutaneous Distempers incident to that People ; his Observations upon various other *Maladies*, classed under the Denomination of *Unclean* ; his Prohibitions with Respect to some particular Kinds of Meats ; all testify his judicious Attention as a PHYSICIAN, to the prevailing Temperament and Diseases of his Country-Men ; and to the DIETETICK Part of MEDICINE comprehending *Food* and *Cleanliness*. We are told that by GOD'S Direction, he cured the Bitterness of the Waters at MARAH, and rendered them sweet and potable, by casting a *Tree* into them ; upon which it is elsewhere observed “ *Was not the Water made sweet with Wood, that the VIRTUE thereof might be known ?* ” He is the first who speaks of the particular MYSTERY or ART of the APOTHECARIES, and mentions their *compound Ointments* and *Confections*. His grinding the *golden Calf* to Powder, and giving it to the People to drink, is an Instance of his great Skill in CHYMISTRY, which has puzzled all the ADEPTS in that ART ever since, to imitate. By the *Mosaical Law*, whoever hurt or maimed another, was obliged “ *to cause him to be thoroughly healed, and to be at the Expence of his Cure.* ” Of all SOLOMON'S divinely inspired Wisdom, his Knowledge in BOTANY must have been none of the least conspicuous ; for he is said to have wrote upon *Trees*, from the CEDAR that is in *Lebanon*, even to the HYSOP that springeth out of the Wall : And himself assures us, that he knew the Operation of the Elements, the Position of the Stars, the Nature of living Creatures, the Diversities of Plants, and the Virtues of Roots : It is a Saying of the same WISE KING, that a merry Heart doth good like a MEDICINE. It is remarkable that King ASA being diseased in his Feet, is reproached for seeking to the PHYSICIANS (*Iatres*) rather than to GOD ; and that the sweet Odours and

Spices

Spices in which his Body was deposited after Death, were prepared by the *Apothecaries Art* (Μυστηριον): This seems to prove that in his Time, if not before, these two *Professions* were distinct. \*---  
 “ *Is there no Balm in GILIAD, says JEREMIAH, is there no PHYSICIAN there? Why then is not the HEALTH of the Daughter of my People recovered?*” ST. LUKE the *Evangelist*, is called the beloved *PHYSICIAN*; and from many Medical Expressions used by him in his *Greek Original*, is with good Reason believed to have been of this *Profession*. For further Proof of the high Estimation in which the *MEDICAL CHARACTER* was held by the Jews, take their own Words,---“ *Honour a PHYSICIAN with the Honour due unto him, for the Uses which you may have of him; for the Lord hath created him.*---*The Skill of the PHYSICIAN shall lift up his Head; and in the Sight of Great Men, he shall be in Admiration. The LORD hath created MEDICINES out of the Earth; and he that is wise will not abhor them:---With such doth he HEAL Men, and taketh away their Pains; of such doth the APOTHECARY make a CONFECTION, and of his Works there is no End. And again, Give Place to the PHYSICIAN---he shall receive Honour of the King--and from him is Peace over all the Earth.*” What deserves Notice here, and shows us from sacred Writ, both the moral and religious Obligations we are under, to use the necessary Means for the Recovery of *Health*, is, that besides the above-mentioned Cure of the Waters at MARAH; the Prophet ELISHA cured the unwholesome Waters of *Jericho*, by throwing SALT into them; and ISAIAH, tho’ he had Divine Authority to assure HEZEKIAH, of his Recovery from a perilous Disease in three Days, yet visibly contributed thereto, by the judicious Application of a *Poultice of Figs* to his *Boil*: And that even our SAVIOUR himself deigned to use external Means in the Cure of a blind Man, by anointing his Eyes with Clay, made of Earth and Spittle; when in all these Cases, the FIAT or COMMAND alone had sufficed.

In PERSIA we find that *PHYSIC* was early cultivated, and held in high Esteem. XENOPHON tells us, that the GREAT CYRUS never failed to take a Number of *PHYSICIANS* along with him in his Army; rewarding them very liberally, and shewing for them a particular Regard. He farther remarks, that CYRUS in this only followed a Custom, anciently established among the Persian Generals: And we are assured that the YOUNGER CYRUS, kept up the same Custom in his Army.

Perhaps it may not be displeasing to the Curious, to have some Account here of the antient *Persian MAGI*; and of their modern Descendants the PARSSES, or Guebres, so called from their worshipping the *Fire*.

\* Asa lived about 450 Years before Hippocrates.

The Doctrines of the *Persian* MAGI, are very ancient. Their Name, in that Language, means the same as PHILOSOPHERS among the *Greeks*, or SAPIENTES (*Wijemen*) among the *Latins*; and from their extraordinary Learning, and Knowledge of the Operations of natural Bodies, they were believ'd to have secret Communication with, or Power over, *invisible Spirits*. We are told that they believed the *Transmigration of Souls*; and DIOGENES LAERTIUS assures us, that they lived intirely upon Milk and Vegetables. They were the sole Guardians and Superintendants of RELIGION, and of the LAWS: No publick Worship could be perform'd but by them; and no Law could be enacted or abrogated without their Concurrence. They allow'd of no *Images*, nor us'd *bloody Sacrifices* in their Worship; which was always in ancient Times, perform'd by them in the open Air, or in Groves, but never in covered Temples: For as the SUN was the great Object of their Adoration, they said that the whole World was the *Temple of the SUN*. However, Temples were afterwards permitted, for the Preservation of their *Holy Fire*, which was always kept burning; tho' even then their Temples were open at the Top. Their Doctrines are believed to be older than ZOROASTER, and he lived about the Time of ROMULUS. They were equally revered by Princes and People; and seem'd to have had the same Power and Influence, as the PROPHERS among the *Jews*. They were famed for their Knowledge in the Arts of *Divination* and *Augury*; and made great Use of *Charms*. The Scripture bears Testimony of their Skill in *Astronomy*, by the Observations they made upon that STAR which appeared at the Birth of CHRIST. The Posterity of these MAGI are still extant in the *East-Indies*; and are distinguished by the Name of PARSSSES. They call themselves FOLLOWERS of ZOROASTER; and have preserved the Religion and Belief of the ancient MAGI, with little Alteration, to this Day. We are indebted to the Industry and laudable Curiosity of MR. DUPERRON, for the best and most genuine Account we have, of the Rites and Opinions of these PARSSSES. This Gentleman, a few Years ago, voluntarily undertook a Voyage to the *East-Indies*, in order to learn the *Language* and *Religion* of the PARSSSES, from the PARSSSES themselves; and to discover and translate at the Fountain Head, the ZENDOVESTA, or *Writings* generally attributed to ZOROASTER. After travelling some Time over *Indostan*, for Information, and in Order to collect Materials, he fixed his Residence at *Surat*, where he continued three Years, studying those Languages in which their *Sacred Books* are written, and which are now no more spoken or understood, except by a few of their LEARNED. At *Surat* he purchased a great many of their Original *Manuscripts*, which he partly copied, and partly translated. Here too he had an Opportunity of conversing with their *Doctors*, or *Teachers*; as there is a large Body of these PARSSSES, who have been established

in *Guzaratte*, ever since the Year 767, to which Place they fled from *Kirman*, a Province of *Persia*, on Account of the Persecutions of the *Mahometan* Followers of OMAR. These original *Manuscripts*, with Copies and Translations of several others, respecting both the Religion of the PARSSES and BRAMINS, and which were collected from different Parts of *India*, have been brought to *France*, and deposited by DU PERRON in the *King's Library* there: The Genuineness of which is supported, by the universal Belief of the People themselves, and of the Country they reside in; by an uninterrupted Tradition down from ZOROASTER himself; by the evident Antiquity of the *Character* and *Languages* in which they are written, and which are now no longer used, and almost entirely forgot; and by the Assent of the *Mahometans* themselves, their declared Enemies. Tho' their Laws and Opinions are allowed to be much older than ZOROASTER, yet as he new modelled and reduced them to a regular System, he is considered by them, not only as having been their PRINCE and LAWGIVER, but also as an inspired PROPHET and PHILOSOPHER: His Body of Laws is divided into 21 Books, some of which are now lost; 7 of them treated of the *Creation*, and *History* of the *World*; 7 of *Morality*, and of all *Duties civil and religious*; and 7, of *PHYSICK* and *Astronomy*. In one of his Chapters, he treats particularly of the DIGNITY and USEFULNESS of the MEDICAL PROFESSION; and of the great Merit of him who has cured many Sick, promising that he shall be rewarded with a long and happy Life. He forbids them using Remedies to his beloved PARSSSES, without having first experienced their Efficacy on others: And he then fixes the *Fees*, which the different Classes among the PARSSSES are to give to the PHYSICIAN. He also treats, in different Places, of several Disorders incident to Women, under various Circumstances of Life. Whence we may reasonably conclude, that before ZOROASTER composed his ZENDOVESTA, the SCIENCE of PHYSICK, must have been for some Time followed as a learned and respectable Profession, either in his own Country, or in *Indostan*, the Place of his Travels and Studies; or in both. Our Author was often in the Temples of the PARSSSES, and observed their Mode of worshipping the *Holy Fire*, according to the Usages of the Ancient MAGI. They consider the *Fire* as a sensible *Emanation* of that Fountain of uncreated *Light*, which in the Beginning contain'd the *Prototype* of all Beings; or as an *Emanation* of the Principle of *Life* and *Action*, which resides in the SUPREME BEING, and which ZOROASTER calls the *Son of GOD*, or the *created of GOD*. Their Devotion to the SUN, is rather that of *Praise*, than *Adoration*; 'tis he, say they "That  
 " diffuses *Light thro' all Nature*; he purifies the *Earth and the Waters*; he is the *Fountain of Abundance to the World*:" From *Methrim*, the Name of the Angel who, they believe, presides over Farms and Villages, and is the Companion of the Angel who presides over the SUN, comes the *Methra* of the Ancients, suppos'd  
 by



by them to be the SUN itself, because *Methrim* is often mentioned in Praises address'd to that *Planet*; tho' he only seconds the SUN in his Functions. The *PARSSES* are forbidden to swear, even in Favour of the Truth. They believe that there are two primary and powerful Angels; the one the Author of all Good, call'd *MYTHRAS*; and the other the Author of all Evil, call'd *ARIMANIUS*; who are for ever at Variance: But that both are subject to one uncreated Supreme RULER of the *Universe*, by them call'd *OROMAZES*.

The GREEKS derived almost all their *Theology*, and the greatest Part of their other Learning from the *Ægyptians*, and *Asiaticks*: And as the Travellers of both Nations frequently took *Phœnicia* in their Way, the *Ægyptian Doctrines*, and *Phœnician Arts*, pass'd into *Greece* about the same Time: Thus *DANAUS* the *Ægyptian*, the *Phrygian* *PELOPS*, and *CADMUS* the *Phœnician*, tho' by Descent an *Ægyptian*, are acknowledged to have been the first Planters and Improvers of *Greece*. By *CADMUS* particularly, the *Greeks* were first taught the Use of *Letters*, and the Mysteries of the *CABEIRI*, or *Great Gods*. In *Crete*, a Colony from *Ægypt*, they learned the Institution of *ORACLES*; with the other necessary subservient *Arts*. The STUDY of *MEDICINE* was as early cultivated in *Greece*, as any other Branch of *Science* whatever.

Before the *Trojan War*, *MELAMPUS*, already mentioned, cured the Daughters of *PRÆTUS* King of *Argos*, of a particular Species of Madness or *Hysterick Phrensy*; for which he was rewarded with one of them in Marriage, and a third Part of the Kingdom as her Portion: He is also the first who prescribed the *Cold Bath* as a *MEDICINE*; by Means of which, and other Prescriptions, he cured *IPHICLUS* of *Impotency*. *MEDFA*, so celebrated in the Expedition of the *ARGONAUTS* to *Calchis*, first invented the *Medicated Warm BATH*; which was attended with such salutary Effects, that she was feigned, not only to have thereby restored her Husband *JASON'S* Father, the aged *ÆSON*, to Youth; but also to have preserved by the same Means. an unfaded Youth in herself. In the *Trojan War*, *HOMER* celebrates the *Medical Abilities* of many of his Chiefs; and even gives them a Preference to the Military Prowess of his bravest Warriors. In the Battle where *MACHAON* is wounded by *PARIS*, he tell us,

“ In his right Shoulder the broad Shaft appeared;  
“ And trembling *Greece* for her *PHYSICIAN* reared.”

POPE'S *Iliad*.

And *IDOMENEUS*, having requested the aged *NESTOR*, to convey the wounded Hero off with Speed to the Ships, adds, as an Argument for his Tendernefs and Care, that,

“ A Wife

“ A Wife PHYSICIAN skill'd our Wounds to heal,  
 “ Is more than Armies to the Public Weal.”

POPE.

Tho' the *Greek* Poet, here in the Original, \* passes a very signal Commendation upon PHYSICIANS, and insinuates that the *Grecian* Army was not so much dispirited at the Wounds of their bravest Heroes, as at the single Danger of MACHAON, whom in another Place he calls the *Preserver* of the *Greeks*, yet it must be owned that POPE, probably in Gratitude to his learned Friend and Physician DOCTOR ARBUTHNOT, has very much heightened the Compliment in his Translation. However, it will be allowed to HOMER, that he at least speaks the Sentiments of the Times he wrote in. HOMER further informs us, that even the inexorable ACHILLES, while

“ His feasted Eyes beheld around the Plain,  
 The GRÆCIAN Rout; the Slaying, and the Slain;  
 His Friend MACHAON, singled from the Rest,  
 A transient *Pity* touch'd his vengeful Breast.”

And the Distress of the bleeding EURYPYLUS is greatly aggravated with this Reflection, that

The great MACHAON, wounded in his Tent,  
 Now wants that Succour, which so oft he lent.

BOTANY, or the Knowledge of Plants, must even then have been in the highest Repute amongst them; and they believed that the most wonderful and supernatural Effects, could be produced by Means of Herbs: The Stories of MEDEA and CIRCE are well known; and HOMER in the *Iliad* distinguishes AGAMEDE by this Character;

“ She that all *Simples* healing Virtues knew,  
 “ And every *Herb* that drinks the Morning Dew.”

It should be observed too, in justice to HOMER himself, that in many Parts of his Poems, he shews no inconsiderable Knowledge of *Anatomy*, *Surgery*, and *Botany*, considering the Age he lived in.

Of PODALIRIUS, we are told, that on his Return from the Destruction of *Troy*, being fortunately driven upon the Coast of *Caria*, he cured the Daughter of DAMAETHUS, King of that Country, who had fallen from the Top of a House; by bleeding her in both Arms: And that she was afterwards given by her Father to PODALIRIUS in Marriage, with Half of the Kingdom,

as a Reward for his Skill and Services. This is the first Instance on Record of *Venceſction*, or Bleeding with a medicinal Intention.

The *Greeks* in early Times imitated the *Babylonians* and *Egyptians*, in bringing their Sick into the moſt public Places, for Advice. They carried them ſometimes too into their Temples, to be there directed to a Cure, by the ſuppoſed Influence of their Deities in Dreams, or by the Management and Attendance of their Priests or Devotees who came to worſhip: And when a Cure was effected, the Hiſtory of the Caſe, and the particular Method of Treatment by which the Sick recovered, were engraved or written upon Tables, and hung up againſt the Walls and Pillars of the Temple; both as a Memorial of the Patients Gratitude; and to inſtruct others, who might thereafter labour under the ſame Complaints. From theſe Tables it is ſaid that HIPPOCRATES afterwards acquired great Knowledge, by collecting them from different Places, and with the Aſſiſtance of his own Obſervations and Practice, diſeſſing them into that Regularity and Order ſo juſtly admired in his Writings.

Many *Medical Schools* were erected at different Times in *Greece*, and alſo by her Colonies, in various Parts of the World. From that of *Crotone*, the celebrated DAMOCEDES, had the good Fortune to cure DARIUS King of *Persia*, of an obſtinate Diſorder, which had baffled the Endeavours of his own Phyſicians; for which he was loaded by that Prince with great Wealth and Honors, and was poſſeſſed ever afterwards of his Confidence and Friendſhip. But that of *Coös* excelled all others in Fame, by giving to the World the immortal HIPPOCRATES; whoſe Reputation was ſo great, that not only his own Countrymen, the *Coans*, impreſſed his Image upon their public Coins; but all *Greece*, by common Suffrage decreed him the ſame Honours as were paid to *Hercules*. The *Athenians*, the politeſt and moſt learned of all the *Græcian* States, made him free of their City, voted him a Crown of Gold, and Maintenance to him and his Poſterity, at the public Expence. And in ſuch Repute was the Profeſſion in his Time, that, when taught to a Pupil, a more than filial Gratitude and perpetual Obedience were required from him to his Maſter or Teacher; inasmuch as his Birth or Initiation into thoſe learned and uſeful Myſteries, was thought of ſuperior Import to that of Nature: The Oath exacted by HIPPOCRATES from his Pupils, is a Proof of this; and has ſerved as a Model for thoſe ſolemn Obligations uſually adminiſtered to GRADUATES in *Medicine*, in all regular *Universities*, ever ſince. The *Athenians* held the HEALING ART of ſuch Conſequence to the Public, that they paſſed a Law forbidding all Women, and ſuch as were not free, to learn any Part of *Medicine*; and not only they, but ſeveral other *Græcian* States  
alſo

also decreed public Honours and distinguished Privileges to PHYSICIANS.

Thus we find the greatest PHILOSOPHERS of Antiquity, were proud of the Name and Reputation of being skilled in Medicine. PYTHAGORAS, who has been already mentioned, erected a Medical School in *Italy*, 550 Years before CHRIST; and both he, and DEMOCRITUS wrote upon the Virtues of Herbs. The divine PLATO wrote upon the *Theory of Medicine*, and particularly *Physiology*, or the Economy of the human Body. ARISTOTLE being descended from ÆSCULAPIUS, considered the SCIENCE as his Birth-right; he therefore not only studied, but practised it with such Success, that having recovered his Pupil the great ALEXANDER from a Fit of Sickness, this Monarch, ever ambitious of excelling, prevailed with his Master to instruct him too in that useful SCIENCE; and which PLUTARCH tells us, the King afterwards thought not unbecoming his Dignity to communicate to others: When this Prince was sick at *Tarjus*, in Consequence of unseasonably bathing in the River *Cydnus*, the noble and generous Confidence with which he treated his Physician PHILIP, notwithstanding he had received Notice from PARMENIO to beware of him as a Traitor, is not more a Proof of his own Magnanimity, than of the high Opinion he entertained of his Physicians Skill and Integrity. ALEXANDER's Situation here was critical, himself unable to act; DARIUS advancing fast upon him; being therefore equally impatient of Doubts as of Delay, he presented PARMENIO's Letter with one Hand to PHILIP, while with the other he took down the medicated Potion prepared for him: Nor was he deceived in the Event. THEOPHRASTUS also, and many other *Philosophers* of Antiquity, both practised and wrote upon *Physick*. At *Smyrna*, another *Græcian* Colony in the lesser *Asia*, PHYSICIANS were held in such Repute and public Estimation, that, as we are informed by the learned DOCTOR MEAD, their Names were impressed upon their public Coins, with those of their *Prætors* or chief Magistrates; they were even frequently joined in their Medals, with their tutelar Deities: Nor did they confine these Honours to their *own Physicians*; for we know, from the same Authority, that they bestow'd them also upon others eminent in this Profession; tho' belonging to another celebrated *School* in a remote Country, and at that Time their Rival in medical Fame.

In short, the medical Abilities of the *Greeks* continued unequalled, during the whole Course of the *Roman* Sovereignty; and even after its Declension: And the learned FREIND observes, that if we compare any of the *Greek* medical Writers, from HIPPOCRATES to PAULUS ÆGINETA of the 7th Century, with the very best of their Cotemporaries in any Art or Profession whatever,



ever, we shall find them not at all inferior, either in the Disposition of their Matter, the Clearness of their Reasoning, or the Propriety of their Language. Some have written above the Standard of the Age they lived in; and many have done great Honour to this Profession, by their extensive Knowledge in other Arts and Sciences, as well as their own. The Integrity of the Ancients was such, that altho' their Credulity was sometimes an Impeachment to their Understandings, yet, being above the little Views of private Interest, and acting up to the Character of their Profession; whatever they could find out by their own Experience, or from the Observations of others, which might relieve their Fellow Creatures, they candidly and generously made it public. This was the Practice of the Antients, and ought to be a perpetual Model for such of their Successors, as would imitate them, either in their Knowledge, or their Virtues. Their medical Writings were evidently the Result of long Practice, accurate Observation, and solid Judgement. Hence an universal and deserved Deference is paid to their Authority, by every Practitioner, who desires to comprehend the whole Circle of this Science, or to distinguish himself by Abilities in his Profession.

The CARTHAGINIANS were a Colony of the *Phœnicians*; and as there was an uninterrupted Amity and Correspondence kept up between these Republicks, while either could be of Use to the other, we cannot doubt that they were well acquainted with all the Learning and Arts of the Country they came from. They had also frequent Intercourse with the *Greeks*, while at the Summit of their Glory for Arts and Arms; and while MEDICINE was both a fashionable Part of Philosophy, and followed as a Profession: For we find that their *Lacedæmonian* Allies under XANTIPPUS, defeated the Roman Consul REGULUS in *Africa*, and took him Prisoner. 499 Years after the Building of *Rome*, and 255 Years before CHRIST; whereas HIPPOCRATES lived about 500 Years before this last Event. What Progress the *Carthaginians* themselves had made in the HEALING ART, cannot now be ascertained; by Reason of the barbarous Policy of the *Romans*, in destroying their historical Monuments and Records. We know, however, that there was a Temple in that Part of *Carthage* called *Byrsa*, dedicated to ESCULAPIUS; and DIODORUS SICULUS, in his Account of the Plague which raged amongst the Troops under HAMILCO, at the Siege of *Syracuse*, gives us to understand, that they had at that Time professed PHYSICIANS in their Army.

The ROMANS are the only Nation of Antiquity who enjoy'd a Form of Government, for several Centuries, without any Knowledge of MEDICINE. This is the more surprizing, as they appear from their Origin to have been a restless, quarrelsome People, perpetually embroiled in bloody Disensions at Home, or in cruel Wars

Wars abroad ; when the *Healing Art*, particularly CHIRURGERY, must have been extremely necessary. In the 350th Year of their City, there was certainly no Practitioner, at least of Merit, amongst them ; for being then grievously afflicted with the Plague, they, by the Advice of the Oracle at *Delphi*, sent ten Deputies to the Temple of *ÆSCULAPIUS* at *Epidaurus*, to bring the God to *Rome*. His Godship, as we are told, was pleased to go along with them, in the Shape of a Serpent ; and having quitted the Vessel and gone ashore on an Island in the *Tyber*, near the City, a Temple was there erected to him ; upon which the Plague ceased. Hither the Sick from all Parts of *Italy* resorted, or sent for Relief. The Method of recording Cures, according to the Custom of the *Greeks*, was long practised here too, as *PLINY* testifies : And *HIERONYMUS MERCURIALIS* has preserved to us some Inscriptions written in the Reign of *ANTONINUS*, and found in this Temple of *ESCUAPAPIUS* ; where not only the Cures effected, but also the Remedies prescribed by the Oracle are recorded. In the Ruins of this Temple, not long ago, was discovered one of the Marble Tables which had been consecrated to this Deity ; upon which are ingraven in Greek Characters, several Cures performed by his Advice ; and which is still preserved as a great Curiosity, in the Palace of *MAPHEO* at *Rome*. 'Tis indeed allow'd that, for nearly the first five hundred Years of their City, few or no Vestiges of any Kind of polite Literature. are to be found amongst them. Before this Period, they seem to have resembled rather a turbulent, licentious, and ill associated Community, with respect to themselves ; and a vindictive, haughty, and unrelenting Band of Destroyers, with respect to the neighbouring Nations ; than the Progenitors of those, who were one Day to give Law to, and diffuse the Polite Arts with new Lustre over the World. The Accounts of their Transactions, as related by their own Historians, sufficiently countenance this Opinion ; which might probably have been the general Belief at this Day concerning them, if their rival States had been equally fortunate, in transmitting to us their own Histories, together with their Sentiments and Portrait, of the Policy, and leading Characters of that imperious and proud Republic ; so as that Posterity, unbiassed by partial Evidence, might have judged for themselves. However, we are assured that this SCIENCE was encouraged, as early as any Kind of Learning was taught amongst them : For about, or a few Years after the *Æra* abovementioned, we have an Account of one *ARCHAGATHUS*, a Physician of great Reputation, who came from *Greece* to *Rome* ; where he was honoured with the Freedom of the City, and a House given him to dwell in. Some Time after him, lived *ASCLEPIADES* the *Bithynian*, Physician to *CRASSUS* ; no less respected by the Great for his Eloquence, than for his Skill in *PHYSIC*. It is very remarkable, that from the first Introduction of public Schools at *Rome*, to the Subversion of this unweildly and corrupted

ted Republic, by the superior Fortunes of the great CAESAR, almost every Profession or Art then studied or practised amongst them, except that of War, was chiefly taught by such *Greeks*, as had emigrated thither for the Sake of Curiosity or Gain; or by such as the Fate of Arms had reduced to Servitude: For the fierce and warlike Temper of her own Citizens, unlike the more extensive and elevated Genius of the *Greeks*, deigned not as yet to profess any Science, except such as tended to gratify their Ambition for Conquest, or to lead and rule the People. While the *Romans* thus had little other Knowledge of *Physic*, than what was practised by Captives and Foreigners, or served only to enhance the Price of a Slave, we cannot wonder that it should sometimes be spoke of by their Learned, in very inadequate Terms: VIRGIL at one Time seems to consider it as a mere manual Occupation\*; yet this great POET tells us, that his Hero's Physician JAPIS, preferred the Knowledge of *Medicine*, to that of *Divination*, *Archery*, or *Musick*; all which APOLLO had put equally in his Election†. But the wise and politic CAESAR, who was also the most accomplished Scholar of the Age, made all who practised *Physic*, Freeman of the City. AUGUSTUS confirm'd to them these Honours; and particularly indulged his own Physician, ANTONIUS MUSA, the Privilege of wearing a golden Ring, which among them was the usual Badge of *Knight-hood*. To this MUSA the *Romans* also erected a brazen Statue, as a grateful Acknowledgment of his Services and Skill, in curing AUGUSTUS of an obstinate Disorder. These encouraging Marks of public Favour, could not but recommend so useful an Art, to the Study of the *Romans* themselves. Accordingly the elegant and learned CELSUS || soon after this Period, exhibited to the World a lasting Specimen of his Proficiency in that comprehensive Science: Yet PLINY, who lived about 120 Years after CELSUS, says, that even in his Time the *Romans* had not much applied themselves to *MEDICINE*, tho' then a profitable Employment; but that it was chiefly in the Hands of the *Greeks*.

VALENTINIAN ordained that there should be a PHYSICIAN for each of the 14 Wards into which *Rome* was divided, to take Care of the Poor; and who should be paid at the Public Expence. This seems to have been the first Essay towards a Public HOSPITAL. We shall here in general observe, that many of the *Faculty* lived in the strictest Intimacy and Friendship with the ROMAN Emperors; that many had ample Salaries allow'd them by those Princes; that many, by the liberal Gratuities given them for their Services, acquired great Riches, and were the Authors of many

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\* Mutas agitare, inglorius, Artes.

† ----- Scire Potestates Herbarum, usumque medendi Maluit.

|| Latinissimus CELSUS.

public Benefactions in the Places where they lived; and lastly, that many, from the Reputation of their universal Learning and great Abilities, were employed as Embassadors to foreign Potentates, and in the other highest Offices of State. But besides the many and distinguish'd Honours and Privileges from Time to Time conferred upon Individuals, the whole Profession was held in such Esteem, that great Immunities were also granted to their *Schools* or *COLLEGES*, as well as to themselves. They were by the public Edicts of ANTONINUS, CONSTANTINE the GREAT, and JULIAN, exempted from all the usual Duties of Citizens, or Soldiers, from attending Courts, or entertaining public Officers and Strangers; and every one was forbid to molest them, under the Penalty of being punished at the Will of the Judge: And a Participation of these public Indulgences was extended, even to the Wives and Children of such useful Members to the Common-Weal. Nor was the Fame of their *PPHYSICIANS* always confined to the Limits even of this vast Empire; for when a Peace was negotiating between the Emperor JUSTINIAN, and CHOSROES King of *Perfia*; this last would not even agree to a Truce, but upon this express Condition, that the *Physician* TRIBUNUS, whose Assistance he wanted, and whose Skill he was acquainted with, should be sent to him; which JUSTINIAN having comply'd with, a Truce was granted for 5 Years. CHOSROES, being restored to Health by the Care of TRIBUNUS, offered to give him whatever he demanded: But the generous Physician only desired that some *Roman* Captives, his Countrymen, should be set at Liberty: That gallant PRINCE not only released the Persons required, and 3000 Prisoners besides, but also rewarded him with great Presents; and sent him back in Safety to his own Country.

About this Time the *MEDICAL SCHOOL* of *Alexandria*, was so celebrated thro' the learned World, that to have been educated there, was alone sufficient to give the Reputation of great Skill in *PHYSIC*. The Fame of this Place for *MEDICINE*, had been long before this *Æra* establish'd in the East; and it continu'd undiminished for many Years, even after the City had been, in the 7th Century, sacked by the *Saracens*. HEROPHILUS, Physician to PTOLOMY LATHYRUS, is said to have been the Founder, as well as the great Ornament of this School: He is said also to have been the first who dissected Human Bodies, for the Purposes of Medical Instruction; by the Countenance and Encouragement of that Prince.

Before I dismiss this Enquiry into the *State* of *PHYSIC* among the Antient Nations; I must request the Reader's Attention to one more Seminary of learned Men, not less remarkable for their Antiquity, the Regularity of their *COLLEGES*, the Singularity of their Doctrines, their Learning, and popular Influence, than any yet spoken of: I mean the *BRITISH DRUIDS*. As  
these



these Men, besides their other Functions, were also in their Day, the sole *Practitioners* of *PHYSIC*; and from Circumstances of Place, seem to hold some distant Connection with ourselves; I hope I shall be indulged in being somewhat particular in the following Account of them: As indeed the Advances made by them in the other Branches of Literature, are the only Rule we have, whereby to judge of their Progress in *MEDICINE*.

The *DRUIDS*, by some called *SEMNOTHEANS*, *i. e.* such as reverence the *GODS*, were possessed of the same Influence and Authority among the *Celts*, and other *Gallic Tribes*, as the *Persian Magi*; or as the *Prophets* among the *Jews*; who are well known to have been often too powerful, for Royalty itself. The first Account we have of them by that Name, is from *CÆSAR*, who in his *Commentaries* describes them as a *COLLEGE*, or select Class of religious *Philosophers*, and *Priests*, having fix'd Places of Worship; as governed by particular and established Regulations, and subjected to one certain Head or *ARCHDRUID*, who resided in *Britain*: To which Place, he says, all the Noble Youth of the *Continental Gauls*, were usually sent for their Education. As they knew not the Use of Letters, before their Intercourse with the *Romans*, they committed all their Learning to Memory, and delivered it to their Pupils in Verse. They were so called from *DERU*, which in the old *British* Language signifies an *OAK*; because the *OAK* was always held sacred by them; because they always worshiped in Groves of *OAK*, upon gently elevated Places; and because they never perform'd any of their religious Functions without it. The *MISLETOE* of the *OAK* was in a particular Manner revered by them, and gathered at certain Seasons, with great Parade and Ceremony: They believed this to be an infallible Cure for Barrenness; an Antidote to Poisons; a Preservative against Witchcraft; and a powerful Remedy in all Diseases whatever. In some old *British* Books still extant, are to be found many of the *Medical Secrets*, usually practised by the *DRUIDS*, in their Treatment of various Maladies; and it need not be doubted, that many of the strange Cures and Charms recommended at this Day, for different Complaints, by the common People of the *HEBRIDES* or *Western Islands*, and elsewhere in *Britain*, and *Ireland*, are from the same Origin. They were experienced in the Powers of *natural Bodies*, and particularly in the Properties of *Plants*, and gave great Application to such Studies; whence they were constantly consulted in all bodily Infirmities and Sickness, by all Ranks of People: The *SILAGO*, a Species of *Moss* which grows upon Trees, was also a sovereign Remedy with them, especially for Diseases of the Eyes; as was also the *Samolus*, a Species of the *Water-Brook-Lime*. They were much addicted to *Magick*, *Incantations*, and *Charms*; and were highly esteem'd, even by the *Romans*, for their Skill in *Divination* and *Augury*. They were great *Astronomers*, and 'tis said, could calculate

culate Eclipses. They were indeed well versed in all those Arts, by which the Terror and Amazement of the Vulgar are usually excited; and by which the beneficial Belief, of their being possessed of Supernatural Powers, could be kept up. The *Learned* have found much Resemblance between the *British DRUIDS*, and the *Persian MAGI*, in their religious Tenets, Modes of Worship, Learning, and Dress. The *DRUIDS* acknowledged the Existence of one Supreme God, uncreated, and unconfined; whom they therefore adored in the open Air, in consecrated Groves, but never in covered Temples. They admitted however of inferior Deities: Thus, *TARANUS* was their *Jupiter*, having Power over the Heavens: *HÆSUS* was their *Mars*, or God of War: *TEUTATES* was their *Mercury*, who presided over Arts and Commerce, and was the Guide of Travellers. But their principal Adoration was directed to *APOLLO*, or the *SUN*; as the God of *Light*, *Heat*, and *PHYSIC*. To the *SUN* they offered grand yearly Sacrifices on the first Day of *May*; at which Time all domestic Fires were every where extinguished, and the People went to receive holy Fire from the *DRUIDS*, at their Temples, or Places of Worship; to rekindle their household Fires. This Deity or God-like Luminary, was by the *DRUIDS* of *S. Britain*, called *BELIN*; and the principal Seat of his Worship, was in the Isle of *Anglesey*: But the *Caledonian DRUIDS* gave him the Name of *GRIAN*, signifying the *Essence*, or *Source of Fire and Heat*; and worshipped him at particular Seasons, by making large Fires upon the Tops of Hills. There are many Remains of the *Druidical* Temples, still to be seen in *Anglesey*, in the *Western Isles of Scotland*, and in several other Places; consisting of long, large, and rude single Stones placed on End in the Ground, at regular Distances, and in a circular Form; with an Avenue of the same Contrivance, leading up to it. They also paid great Veneration to the *MOON*; whose Temples were constructed in like Manner, but of a semicircular Form; as appears by the Vestiges of some of them, still observable in the North of *Scotland*. Music, both Vocal and Instrumental, was a constant Attendant upon all their religious Rites; and their Instruments were *Pipes*, *Flutes*, and *Harps*. It does not appear that they ever used any Images in their Worship: From which and other Circumstances, it seems evident, that they borrow'd nothing from the *Greeks*; tho' it may be reasonably suspected, that the *Greeks* have been indebted for some things to the *DRUIDS*. Their Authority was so great, and so devoutly supported, that their Excommunications were terrible, even to their Princes; so that the Nobles, generally from Prudence as well as Inclination, procured themselves to be initiated into their Mysteries, and frequently, to be enroll'd among them. As they had the sole Direction in all religious Matters, no Sacrifice, whether Public or Private, could be perform'd but by a *DRUID*. They were also the sole Judges in all Controversies  
respecting

respecting Property : No Law could be enacted without their Approbation : They had the greatest Influence in all public Councils : And, like the *Spartan Ephori*, they could controul the chief Rulers of the Nation. They offered up human Sacrifices in Times of imminent Danger, or great Distress ; for which Reason it is said, that SÜETONIUS PAULINUS under NERO, utterly destroyed their Groves and Temples in *South-Britain* : But the true Reason seems to have been, their great Influence with the People, in spiriting them up to defend their Liberties, against the unmerited Incroachments and arbitrary Sway of the *Romans* : For such Sacrifices could be no more reproachful in the DRUIDS, than in the *Romans* themselves ; who, in no very distant Period, had countenanced the like Cruelties : It was only in the 657th Year of the City, and in the Consulate of LENTULUS and CRASSUS, that human Sacrifices were forbidden at *Rome* : Till then they had been occasionally authorised there ; and we meet with several Instances of the like Practices among the *Romans*, long after that Period, in different Parts of the Empire. \* Indeed we find frequent Examples of this barbarous Custom, among most Nations, in their Infant State ; from the chosen People of God, to the professed Objects of his Vengeance in *Canaan* ; and from the more enlightened *Greeks*, to the more ignorant and ill fated *Mexicans*. The Destruction of the DRUIDS in *North-Britain*, was more gradual, owing to civil Broils, and the Resentment of Parties contending for Power ; they having espous'd the weaker Side. Tradition informs us, that there were some Remains of them in *Scotland*, at that Time when the first Christians fled thither, from the *Roman* Persecutions : Where these pious Fugitives, from their sequestered Life in Caves, and other hidden Places, were called CULDEES ; and from the Similiarity of their Circumstances, being not easily distinguish'd by the Natives from the proscribed DRUIDS, they have been frequently confounded by Posterity. They believed the Immortality of the Soul ; and the *Metempsychosis* from one human Body to another, under certain Circumstances : And they allowed of a future State of Rewards and Punishments. They usually burnt the dead Bodies of their Friends, and preserv'd their Ashes in earthen Pots, buried under great CAIRNS, or Heaps of Stones : Some of these Pots or Urns have lately been dug up, from under these CAIRNS, in the *West Highlands* of *Scotland*. The *Druidical* Functions were often hereditary ; and their Females, called DRUIDESSES, were no less famous for Divination, than the DRUIDS themselves.

The pious and peaceful HYPERBORÆANS, so often mentioned by the old *Greek* Writers, were undoubtedly the *Celtic* or *British* DRUIDS ; for as what they tell us of these HYPERBORÆANS, cannot be apply'd with any Justice, either to the *Scythians*, or *Scandinavians*, there is no other Class of Men yet known, who

agree

agree with their Description and Situation, but the DRUIDS. They tell us, that the HYPERBORÆANS inhabited a large Island, with many lesser Islands about it, lying to the N. W. of *Europe*, beyond *Gaul*, and in the great *Atlantic Ocean*; and that LATONA, the Mother of APOLLO, was born there: That APOLLO was the great Object of their Worship; so that after having finish'd the Building of the Walls of *Troy*, he is said by PINDAR, to have hastened to the HYPERBORÆANS: That these Islands were frequented by the Ghosts of departed Heroes, and by friendly GENII, who revealed future Events in Dreams; and that one of these smaller Islands, was the peaceful Retreat of old CRONUS or SATURN, after he had been deprived of his Sovereignty by JUPITER: Perhaps the present Notion, that some People in those remote Parts, are possessed of what is called the SECOND SIGHT, or a Power of predicting certain *disfustous* Events, is a Remnant of the old *Druidical* Doctrines and Superstitions, and of this Belief in friendly GENII, or guardian Spirits. The Fertility of the Soil, Temperature of the Climate, and happy Situation of the Inhabitants of these *Hyperboræan* Islands, were highly celebrated by many ancient Writers. They say that they were a religious, temperate, long lived, hospitable, hardy, and vigorous Race of People; that they were subject to few Diseases; that they lived chiefly on Vegetables; and were infested with no Wars: That frequent Embassies of Young Men and Virgins, crowned with Laurel, and cloathed in White, had from Time to Time been sent from these ISLANDS, with Offerings of FIRST FRUITS, wrapped in Wheat Straw, and having their Instruments of Musick, to the Temple of APOLLO, in the Island of *Delos*; where LATONA is fabled to have been delivered of him, and his Sister DIANA. Now ANACHARSIS says, that his Country-Men the *Scythians* detested the Use of Instruments of Music in their Religion; and Laurel was not then known to exist in *Russia*, or *Scandinavia*: Besides, when *Rome* was sacked by the *Gauls* under BRENNUS, it was the general Report in *Greece*, that this City had been taken by an Army of Foreigners, from the Country of the HYPERBORÆANS.

This Intercourse between *Greece*, and the Country of the HYPERBORÆANS, has been traced up to about the Time of the *Trojan War*: So that ABARIS, the celebrated HYPERBORÆAN PHILOSOPHER, and PRIEST of APOLLO, who came to *Athens* about 550 Years before CHRIST, to renew this Correspondence, and to visit *Delos*, could be none other than a DRUID, and probably too from the *Western Isles of Britain*. DIOGENES LAERTIUS observes, that it was the Opinion of many learned Men, that the *Greeks* acquired their Philosophy from the BARBARIANS; among whom he names the DRUIDS: And it is allow'd, that the HYPERBORÆANS first taught the *Greeks*, that the Earth was *Spherical*, and situated



situated in the Center of the World ; whence it is conjectured, that what they called the SPHERE of the *Barbarians*, was a Form or Machine contrived by the HYPERBORÆANS, for the easier Instruction of their Pupils in *Astronomy*. Besides, as the Images used by most Nations, to represent the happy State of Souls departed, are usually drawn from Subjects which were the principal Part of their Delights in this World ; so the HYPERBORÆANS, according to PLATO, among other Things, promised in their PARADISE or ELYSIUM, the finest Fruits of every Season, Choirs of Dancers, Theatres of Poets, vocal and instrumental Music, public Festivals, Banquets, and SCHOOLS of PHILOSOPHERS : All which are in every Respect conformable to the known Rites, Usages, and Belief of the DRUIDS. Thus, the DRUIDS being generally descended of the best Families, the Honours of their Birth, joined with those of their Functions, and the Opinion of their great Learning, procured them the highest Veneration and Authority, among all the *Gallie* Nations : And it is natural to believe, that such a Set of Men, under such a regular Institution, continually employ'd in the Search of Knowledge, and communicating their Discoveries from Age to Age, must have made great Improvements in PHYSIC, ASTRONOMY, MATHEMATICS, PHILOSOPHY, and the other SCIENCES ; according as their Studies or Researches were directed.

There was also another Order of *Priests* among them, but supposed to be inferior to the DRUIDS ; called EUBATES, or FAIDS ; whence the VATES of the *Latins*. These likewise studied the sublime Mysteries of Nature, and pretended to be inspired : There are some Vestiges of their *Name*, among the *Highland Scots*, and native *Irish* at this Day.

The BARDS were a Set of Men, inferior to both DRUIDS, and FAIDS : They were the Disciples of the DRUIDS ; but they were no Priests, nor interfered with religious Matters : Their Persons however were every where sacred, among the old *German* and *Gallie* Nations, and they were the usual HERALDS of State, between contending Chiefs. They were by Profession POETS, employ'd on Subjects merely mortal ; and who celebrated in Songs, the Genealogies of the Great, and the Gallant Deeds of departed Warriors : Nor were the softer Passions forgot in their Compositions, as is evident from these genuine and invaluable Remains of ancient Poetry, ascribed to OSSIAN : They were exempt from Taxes, and all public Duties, both Civil and Military : They frequently went from Place to Place, repeating their Songs for Hire, like the *Scandinavian* SCALDS ; or rather like the AOÏDOÏ (Αοιδοι) of the *Greeks*, among whom some have classed the immortal HOMER himself. The BARDS at last came to be retained in the Families of the Great, as Implements of State :

State: Their Function became hereditary; Lands were assigned to their Office in Perpetuity; and they continued in the highest Estimation with the antient Natives, for many Ages after the Extirpation of the DRUIDS; as appears from OSSIAN's Poems, and the 'Traces of that Profession still extant, in some remote Parts of *Britain*.

It is worthy of Remark, that all the ancient Nations, who first cultivated or made any considerable Improvements in MEDICINE, have either attributed the first Discovery of it to their GODS; or have deified the Inventors. Such Sentiments at least show the high Veneration they had for this useful Profession; and how beneficial and necessary they believed it to be, for the Preservation and Happiness of Mankind. HIPPOCRATES observes, that this Belief of the divine Origin of PHYSIC, was not only consonant to the general Opinions of the World in his Time; but also, he thinks, agreeable to Reason. In short, all Nations, as they emerged from Barbarism and Ignorance, and improved in civil Polity and Knowledge, have encouraged and respected the Learned in the HEALING ART; as the Friends and Benefactors of Society, and of Mankind. They rewarded their Services while living, with a Liberality almost beyond Belief; and revered their Memories after Death, not more honourably by monumental Inscriptions, Medals, and Statues; than gratefully, by continuing their public Benefactions, even to their Posterity.

Let us next view the State of the MEDICINAL PROFESSION, among certain foreign Nations, who, tho' *Ancient* as to their Origin and Government, may yet be considered as *Modern*, with Respect to our Acquaintance with them.

The CHINESE have applied themselves to the Study of MEDICINE, from the very Infancy of their Empire; and they have a great Number of ancient Authors, upon that Subject. The Profession is not only much respected among them; but their own Physicians also are justly esteemed, for their Sagacity and singular Acuteness in distinguishing Diseases, and forming Prognosticks by the Pulse; tho' they pay great Attention to the Tongue, Eyes, Voice, and Complexion of the Patient, at the same Time, in forming their Opinions: From the Manners of the Country, they are sometimes obliged to find out Distempers by the Pulse alone; for many of the great Men will not permit their Wives to be seen or spoke to, but only to put their Arms thro' a Curtain, in Order for the Physician to feel the Pulse. DU HALDE has given us a particular Account of their Method of judging by the Pulse, with their various Observations and Distinctions concerning it. Their *Herbal* is very copious, and contains many Simples not known in *Europe*; from which they form a Variety of Compositions.

Compositions. The same Author gives us several Specimens of their Prescriptions, both simple and compound; and assures us, that they are as expert in curing Diseases with their Medicines, as the *Europeans* are with theirs. The Profession of the *Physician* among them, is distinct from that of the *Druggist*, or *Apothecary*; and he is paid for his Visits. They have also their *Quacks*; some of whom pretend to be possessed of a Medicine, which will render those who take it, *immortal*. They are circumstantial in their Manner of collecting and curing their Drugs; minute in distinguishing Diseases; and attentive to every Consideration suggested by Difference of Age, Sex, Temperament, Climate, Diet, or Occupation, or by the various Conditions of Women. Every Part of the *Elephant* is used by them in Medicine, in some Form or other; and the *Ginseng* Root is a sovereign Remedy, for numberless Disorders. They are however very superficial Anatomists; and have therefore made little Progress in Medicine as a Science: And they are very whimsical in their Theories. Before their Acquaintance with the *Europeans*, they knew little of *Chymistry*, and nothing of the Circulation of the *Blood*; whatever they may pretend to the contrary: Yet they knew the Method of opening a Vein, tho' they seldom practised it. The Use of *Enemata* or Injections, they learned from the *Europeans*; and therefore call them, the Remedy of the *Barbarians*; for such they account all Nations, besides themselves. Several of their Monarchs are believed to have both practised, and improved *Medicine*; and if we believe their Accounts, there were Imperial *Academies* anciently established, for that Purpose: *Nankin* is particularly famous at this Day, for the Cultivation of the Arts and Sciences; and has the greatest Number of Libraries, of any City in *China*.

There is an Anecdote mentioned in the *Chinese* Histories, which, while it proves their high Estimation of the *Healing Art*, yet greatly invalidates the boasted Antiquity of their *Chronology*: They tell us that *Chi-Hoam-Ti*, acknowledged to be one of their greatest Monarchs, being interested in the Destruction of all the ancient historical Records, and of those who preserved the Memory of them, caused all Books to be burnt, except such as treated of *Agriculture*, and *Medicine*; in Hopes that his own Actions might eclipse all those of his Predecessors in the Empire. This happened about 213 Years before *Christ*. As the Use of Paper was not known, the *Chinese* then wrote their Characters upon wooden Tablets, or little Plates of *Bamboo*, which could not easily be secreted or concealed; and therefore it is imagined, that this Destruction of their historical Monuments, must have been pretty complete: And that they can have few if any authentic Records, anterior to that Period. This Emperor built the

famous WALL, so much admired by Travellers; to defend his Dominions from the Incurſions of the *Tartars*.

We have alſo in DU HALDE, an Account of a *Chineſe* Treatiſe, on the Subject of Preſerving HEALTH, divided into theſe 4 Heads; 1ſt, *of the Heart and its Actions*; 2dly, *of Diet*; 3dly, *of the Actions of the Day*; and 4thly, *of Reſt at Night*: Wherein ſeem to be contain'd, moſt of the Modern Rules reſpecting Air, Aliments, Motion and Reſt, Paſſions of the Mind, things retain'd or diſcharged, and Sleep and Watching; which in the *Medical* Stile are called the SIX NON NATURALS. In violent Pains, particularly of the Gout, the *Chineſe* burn MOXA upon the Parts affected. This Remedy, upon the Recommendation of SIR WILLIAM TEMPLE, was for ſome Time the fashionable Application for the Gout, in *England*; but is now laid aſide.

Among the People of JAPAN, the Antiquity and Eſtimation of this Art, are carried as high as with the *Chineſe*. They aſcribe the Invention and firſt Practice of it, to their KINGS; who, by their Computation, lived long before the *Mosaic Deluge*. Their PHYSICIANS have the Reputation of great Skill and Abilities; and it is remarked, that they moſt commonly preſcribe their Medicines in a ſolid Form; and make very frequent Uſe of *Rhubarb* and *Caffia*: But the ART of SURGERY is very little practiſed among them, and leſs underſtood. The *Japanefe* are groſs *Pagans*, or rather have little real Religion of any kind; for they treat their *Idols* with great Contempt and Freedom, whenever they are diſpleaſed with them. As to their National Character, they are juſt in their Dealings; faithful to their Promiſes; civil to Strangers admitted among them; and of ſtrict Veracity: They have but one Language, and one Meaſure over all the Empire: Their Laws are every where uniform, and duely executed: Property is well ſecured, and generally hereditary; Perjury, Theft, and Gaming for Money, are puniſhed with Death: They are remarkably fond of Muſic, and admit it to all their Entertainments. They are not permitted to leave their Country, on any Pretence; and if they do, they can never return. In State Offences, the Emperor generally orders the Nobleman in Diſgrace, to be his own Executioner, on an appointed Day: This is accounted an Indulgence, and always complied with: But the Kindred and Friends of the Criminal, are frequently involved in his Fate. It is fashionable with the *Japanefe* Noblemen, among other Branches of their polite Learning, to apply themſelves to the Study of PHYSIC; in Order to recommend themſelves more eſſectually to the Emperor's Favour. None however are allowed to write or publiſh Books, but their DAIRO, or *Chief Prieſt*, with his Family, and Deſcendants, who for this Reaſon, are particularly induced to apply themſelves to Learning. The *Japanefe* PHYSICIANS  
make



make very little Use of Bleeding : And in violent Pains, or Spasmodic Affections, they use *Acupuncture* ; or burn Moxa upon the Parts affected : This Practice is also followed by the *Chinese* in the like Complaints, as well as in the Gout.

The State of Physic among the BRAMINS, and Inhabitants of *Indostan*, has been already taken Notice of. We shall only add here, that they usually divide Diseases into certain Classes ; and that their PHYSICIANS confine themselves to one or two of such Classes, that they may excell in those they particularly profess. They are very exact and punctilious with Regard to Regimen ; and have a particular Regimen for most Diseases. They have some Knowledge of CHYMISTRY ; and make frequent Use of Medicines prepared by Fire. They have a *Book of Institutes*, in which is contained all their *Medicinal Knowledge*. Their PROGNOSTICKS are much influenced, by superstitious Observations. They are very nice in their Choice of Medicines, and Method of preserving them. They carefully consider both the *Pulse* and *Excretions*, in order to form just Notions of Diseases ; but they were ignorant of ANATOMY, or the CIRCULATION of the BLOOD, when first visited by the *Europeans*.

In the Island of CEYLON, the Practice of PHYSIC, as well as their Modes of Worship, and religious Tenets, are very similar to those of the MOGUL Nations, and Bramins. They make frequent Use of strongly purgative *Simples* ; and apply steeped *Pepper* outwardly, in all Complaints of the Bowels. The *Elephant* is also much used here in Medicine ; and the Island abounds with various Drugs, and valuable Spiceries.

In the Island of AMBOYNA, they are remarkably expert in the Knowledge of poisonous Plants ; and not less so, in the Application of their Antidotes. The Natives of the *East-Indies* in general, particularly of the Islands, are chiefly studious of the noxious Properties of Vegetables ; tho' it must be owned, that they are also well acquainted with many salutary and Medicinal Productions.

In SIAM, the *Practice* of MEDICINE consists in administering a certain Number of Receipts, which have been handed down from their Ancestors ; and which, like our modern Quacks, they apply at Random, without Regard to the different Causes, or distinguishing Symptoms of Diseases.

Among the TARTARS of THIBET, the LAMAS or Priests are their only PHYSICIANS. They prescribe the most common *Simples*, and chiefly such as are used in *China*. We are assured, that some of them are well acquainted with the Methods of curing

ring most Diseases, incident to these Countries. The *Tartars* believe their chief LAMA, to be a living Deity ever present with them; and accordingly worship him seated upon an Altar in their Temple, whenever he pleases to show himself for that Purpose: They believe that he never dies, but only changes his Person, or the Body he chooses to inhabit, as suits his Inclination: The Vulgar have the same Notions, with Respect to their subordinate Lamas. The LAMA of *Thiber*, like the *Roman Pontif*, is Supreme both in Spiritual and Temporal Affairs; and is often visited by distant Princes, to receive his Blessing, and Remission of their Sins.)

The ARABIANS were long acquainted with the Practical Part of MEDICINE, before the Foundation of the *Saracen* Empire: 'Tis believed, that their Prophet MAHOMET had some Knowledge of MEDICINE himself; and that therefore it was ever afterwards highly esteemed, by his Successors in the *Caliphat*. The *Saracens*, in the beginning of *Mahometanism*, scarce applied themselves to any Study, besides that of cultivating their own Language, and understanding their own Laws, except PHYSIC; but this Profession was generally esteemed among them, as being of universal Advantage to Mankind. It was the barbarous Policy of this People, to destroy all Books, and other Vestiges of Literature wherever they carried their Conquests: Accordingly, AMROU, having made himself Master of *Alexandria*, and being loath to destroy so famous and valuable a LIBRARY as he found in that City, sent to the CALIPH OMAR, to know his Pleasure; he received for Answer, that if these Books contained the same as the CORAN, they could be of no Use; and if they advanced any thing contrary to it, they should therefore be burnt. This was accordingly executed, excepting such as treated of MEDICINE; these were carefully preserved from the Conflagration. The Quantity of Volumes which had been collected there, at an immense Expence, for a Series of Ages, was so great, that it supplied Fuel to the *Bagnios*, for the Space of six Months; tho' there were no less than 4000 at that Time in *Alexandria*. Thus the Remains of the PTOLOMEAN LIBRARY, which had survived the calamitous Accidents of CÆSAR's Wars, were now intentionally and almost intirely consumed by these Votaries to Superstition and Enthusiasm. It has been remarked that Arts and Sciences have undergone Revolutions, somewhat similar to those of States and Empires. The Irruptions of the *Goths*, and other *Northern Nations* into the *Roman* Empire, in the 5th Century, was attended with the Destruction of almost every Monument of Learning, in the Western World: And about two Centuries afterwards, the *Saracens* and *Followers* of *Mahomet* in the *East*, laid the Foundation of an Empire, which in the Space of about 80 Years, extended its Dominion with amazing Rapidity, over

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more Kingdoms and Territories, than the *Romans* had ever been able to do in 800; and laboured but too successfully, to substitute ARABIC and the KORAN, in the Place of every other Language and Book, thro' great Part of *Asia*, and *Africa*. This Difference however is observable in these literary Events, that what was done by the Northern Swarms, thro' brutal Ferocity and Ignorance, was perpetrated by these Apostles of MAHOMET, under the specious Pretence of serving God and his PROPHET! We read, it is true, of some few Instances, both in Sacred and Profane History, where a Difference in Religious Doctrines, has occasioned the Demolition of States, or Extirpation of Nations: even the Followers of the meek and peaceful Jesus, tho' shameful to relate,---had already set that execrable Example of killing, or otherwise persecuting one another for the *Sake of God*; which has been so *piously* and industriously followed, by overheated and factious Enthusiasts, thro' successive Ages, to these present Times: But on such Pretences to destroy Books, and the useful Labours of the Learned, is such a Prostitution of Reason and Religion, as, no Age, no Nation, before the *Saracens*, had ever avowed. Such Feats of Bigotry and Ignorance, were reserved for the Sons of ISHMAEL; and for some *Christian* ZEALOTS of more modern Days, who with more than *Turkish* Barbarity, indulged their religious Phrenzy, in destroying both Books, and many stately Edifices, the very Ruins of which are at this Day the Admiration of Strangers. Notwithstanding this Havoc among the Records of Antiquity, the FATHERS of PHYSIC, as has been said above, found an Asylum with these religious Conquerors. Afterwards, when *Spain*, in the 9th Century, was reduced to the *Moorish* Yoke, they began to attend to the Arts of Peace, and founded COLLEGES there; to which there was a great Resort of Students, from all Parts of *Europe*, particularly to learn the HEALING ART. The many voluminous Publications of the *Arabian* PHYSICIANS, which for many Years were almost the only Books consulted upon the Subject of *Medicine*; the liberal Rewards and Salaries bestowed upon them, by their CALIPHS and Princes; the many valuable Additions they have made to the MATERIA MEDICA; and the accurate Descriptions they have left us, of several new Diseases, unknown to former Authors; are not only Testimonies of the great Esteem the Science was held in, by that People, but also of the extensive Knowledge and Abilities of their Practitioners. We are assured, that the HAKIMM, or DOCTOR, is always treated with uncommon Respect among the *Arabians*, and other Nations of the East: That he may uninvited enter any House, where he never fails of a cordial Welcome: That even in their hostile Incursions and Depredations, his Person and Effects are unmo-  
lest, and held sacred; for, say they, it would be barbarous and unjust, to involve those in the Calamities of War, who  
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by their Profession and Employment are FRIENDS to MANKIND: And by this distinguished Apellation, we are told by Travellers, they are characterized in these Countries, at this Day.

The TURKS are now, with Respect to Learning, nearly what the Romans were, during their Regal, and a great Part of their Consular State; a warlike, proud, and illiterate People: But where the other liberal Sciences are not permitted to take Root, the ART of HEALING has never been observed to flourish. The TURKS have some Family Receipts, which they make Use of when sick; and when these fail, they then have Recourse to some professed PHYSICIAN. The Practice among them, is generally carried on by *Armenians*, *Greeks*, or *Jews*; or by Christian *Renagado's*: But they must all be licensed by the ECHIM-PASCHI, or chief PHYSICIAN to the GRAND SEIGNIOR, before they dare open Shop. This Licence, which is obtained at no great Expence, is considered as their DIPLOMA. They have the same Chief of the Faculty, with the same Powers of licensing Practitioners, at *Cairo* in *Egypt*. The TURKS, being forbid the Use of Wine, very temperate in their Diet, and making frequent Use of Bathing, are in general very healthy. But what principally discourages the ART here, and prevents Men of Skill from settling among them, is; that the TURKS are extremely covetous and fond of Money; that they make great Promises, but after the Service is done, are bad Pay-Masters; and that they are apt to impute the Death of a Patient, to the Ignorance of the DOCTOR, whoever he is, from mere Caprice and a gratuitous Inclination for Abuse or Plunder. They have a particular INFIRMARY belonging to the SERAGLIO. The Sultan's PHYSICIAN is greatly respected, and always eats in the Palace, with the CAPEE AGA, or Chamberlain in greatest Authority; and for whom there is allowed a separate Table and Attendance. They make great Use of Scarifications and Burning for Head-Aches, or local Pains, and are very patient under such Operations. The Commonalty consult, for the most Part, some *Jew* or *Renagado Christian*, or whoever will serve them cheapest; but if these *Medical Adventurers* are convicted of *Mal-Practice*, they are severely punished in their Persons or Effects, and most frequently in both. When their Great-Men are Sick, they generally apply to some Ambassador, for the Advice of his PHYSICIAN, who nevertheless is seldom well paid for his Assistance. When a Physician is applied to, they will not follow his Directions, till he first has told them, what the Patient's Disorder is: This is not only an Argument of their extreme Caution and Diffidence, but also of the Experience and Ability that they require in the Practitioner, to whom they entrust the Care of their Health. They have some few Books of *Physic* among them, as well as of *History*, *Poetry*, and other *Subjects*. Their *Institutes*, and *Practice* of PHYSICK, are chiefly taken from



from GALEN. The *Arabian* Writer AVICENNA, whom they call ELEN-ZINA, is also greatly admired, and much consulted wherever the *Mahometan* Religion has prevailed. MATHIOLUS is another Medical Writer known to them: But as their sole Aim and Study is to get Money, there is no Emulation any where among them, in any Branch of true or useful Knowledge.

DI SOLIS informs us, that MONTEZUMA, EMPEROR of *Mexico*, had transplanted into his Gardens, for the Purposes of MEDICINE, all the choice *Simples* that benign Climate produced; where his Physicians had an Opportunity of studying their Properties. By long Experience, they had found out various Herbs and Plants, proper for all kinds of Pains and Diseases; and with which they often effected surprizing Cures. The Emperor himself not only distributed such Plants from his Collection, as had been prescribed by the Physicians, or desired by the Sick; but would also inquire after the Success of the Medicines given; thus, either gratifying his Vanity, or believing that he thereby fulfilled the Obligations of a Sovereign, in taking such Care of the Health of his Subjects. The same Author tells us, that CORTES having been seized with a violent Fever, and Disorder in his Brain, at *Tlascala*, in Consequence of a Wound of the Head, which he had received a few Days before, in an Engagement with the *Mexicans*; the Senate of that Republic, sent for the best PHYSICIANS in the Country to his Assistance: Who, by a wonderful Discernment in the Virtues of their Medicinal Herbs, and by varying their Applications, according to the different Turns and Appearances of the Dilemper, at last restored him to Health.

MR. WAFFER, who was himself bred to *Physic*, tells us in his Travels, that being accidentally wounded in crossing the *Isthmus* of *Darien*, he was necessarily left behind among the *Indians* of that Country; that being unable to assist himself, these *Savages*, tho' not remarkably kind to him in other Respects, took Compassion upon his Wounds, and by applying certain salutiferous Herbs chewed to a Consistence, and spread upon Plantane Leaves, they effected a compleat Cure, in a short Time. These *Indians* he tells us, had a very singular Method of *Bleeding*; the Patient was seated on a Stone, in the River which flowed near their Habitation, and a Person skilled in that Exercise, shot several little Arrows at the Body, which pierced no deeper than the Skin: And that when they brought Blood, the Spectators were greatly rejoiced. The Wife of the *Indian* Chief LACENTA, being sick, MR. WAFFER, to relieve her, opened a Vein of the Arm, with a *Lancet*; when the Spouting of the Blood so alarmed the *Indian*, that he was with Difficulty withheld from killing him: But the Woman soon recovering, LACENTA, with all his Followers, kissed Mr.

Mr. *Waffer's* Hands, in Reverence to his Skill ; and they ever afterwards treated him with singular Respect. He was carried about in a Hammock, from Plantation to Plantation, administering *Advice*, *Phlebotomy*, and *Physic*, for he had preserved some Instruments and Medicines ; and he became the Object of almost general Adoration with those grateful Savages. It was with Difficulty that at last, when an Opportunity offered of getting back to *Europe*, they consented to part with him, upon his Promise of a speedy Return.

The PERUVIANS, as we are told in the History of their INCAS, had several Medical Secrets and Operations, for various Diseases, which had been transmitted from Father to Son ; and which they had learned from long Experience : Tho' they had a pretty extensive Knowledge of Remedies, they had not advanced so far in that Branch of Learning, as to have any regular *Theory* respecting Diseases, or to have reduced their *Practice* to a SYSTEM. That they had professed Practitioners among them seems evident, from reading in the History of the Conquest of PERU, that ATAUCHI, Brother to the murdered INCA ATABALIBA, having taken some *Spanish* Prisoners, would have sacrificed them all to his Revenge ; but he was afterwards prevailed upon, not only to give them their Lives, in Consideration of two among them, who had warmly protested against the INCA's Murder : But also he took Care, says our Author, that such as were wounded, should be cured : And then he dismissed them with Presents. By Means of the *Peruvians*, we are become acquainted with several powerful Drugs, particularly *Jesuits Bark*, and *Ipecacoon* ; which are strong Proofs of their Knowledge in the Virtues and Properties of various Plants.

The warlike Savages of NORTH-AMERICA, particularly the *Iroquois*, or five confederate Nations, where they are untainted with the Vices and cozening Arts of the more civilized *Europeans*, exhibit the most striking and genuine Picture of the primitive World, or supposed State of Nature, to be met with upon the known Face of the Globe. They have no established Authority among them, hereditary or elective, but such only as is acquired by approved Bravery and Success in War, or by Eloquence in Council : And even this Obedience or Submission to superior Merit, is altogether voluntary ; for their SACHEMS or Chiefs, when acknowledged such, are mere Advisers or Counsellors, they never have any coercive Powers. They have no national Tenets of Religion ; no established Modes, or public Places of Worship ; no Order of Priests, or Distinction of Days : Every Man frames his own CREED, according to his Fancy ; and many of them have none at all. The only Article of Belief in which they seem generally to agree, is in some vague and obscure Notions of a future Existence ; But with the ancient *Mexicans*, and  
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the more humanized Natives of *Peru*, this Opinion was still more prevalent.

The following Lines of MR. POPE, may be, with some Indulgence, applied to all, or most of the known Tribes in this *Western World* :

Lo, the POOR INDIAN ! whose untutor'd Mind  
Sees GOD in Clouds, or hears him in the Wind ;  
His Soul, proud SCIENCE never taught to stray  
Far as the SOLAR WALK, or MILKY WAY ;  
Yet simple Nature to his Hope has giv'n,  
Behind the cloud-topt Hill, an humbler HEAV'N ;  
Some safer *World* in Depth of Woods embrac'd,  
Some happier *Island* in the watry Waste ;  
Where Slaves once more their native Land behold,  
No *Fiends* torment, no CHRISTIANS thirst for Gold.  
To BE, Contents his natural Desire,  
He asks no Angels Wing, no Seraphs Fire ;  
But thinks, admitted to that equal SKY,  
His FAITHFUL DOG shall bear him Company.

Some distant Nations about the upper Lakes, pay Reverence to the SUN : And some also to the MOON. Some have MANITOOS, or small tutelar Divinities of their own Composition, which they carry to War with them in Boxes, and consult upon particular Emergencies, with strange Ceremonies, and always in the Dark ; upon which Occasions, the *War Captain* generally acts the Conjuror. War and Hunting are the sole Occupations of the Men ; and almost every menial Office at Home, or in the Field, is performed by the Women. Whoever first Plants a Spot of Land with *Maize* or Indian Corn, possesses it undisturbed, as long as he pleases ; and when he leaves it, which is frequently the Case, the next Comer occupies it by the same indisputed Right, *Possession*. Whence the Migration of Families is both easy and frequent among them ; and even whole Tribes or Nations, from various Motives, will sometimes, change their Habitations. Their Wants are few : Their Household Furniture and Riches are easily transported : They know not the Use of Locks or Bars to their Houses ; yet Theft is scarcely ever heard of among themselves, tho' they will all take or steal from *Europeans* : Every Wood affords them a Shelter ; and *there* too they can generally supply themselves with both Food and Cloathing. Their *Medicinal* Remedies are few, and generally administered by their *Squaas* or Women : They consist in various Methods of Sweating ; in certain Drinks made with *Simples*, which operate by Stool or Vomit ; and in cold Bathing. They have some Notions of Bleeding, by Scarifications for local Pains : They treat with par-

ticular Respect, upon all Occasions, such *Europeans* as possess any Knowledge of MEDICINE: And they obey their Directions, when ailing, with the greatest Deference and Punctuality.

Among the *Negro Tribes* of AFRICA, we are told, that the Practice of MEDICINE consists in the outward Application of certain Herbs or Roots, or Infusions and Decoctions of them given inwardly: But the REMEDIES they chiefly depend upon, are the Charms, and other Tricks of their *Conjurors*. They are all believed to be so very mischievous, and with all so expert in the Use of vegetable *Poisons*, that every obstinate and uncommon Ailment among them, is usually supposed to be the Effect of Poison administered by some envious or revengeful *Negro*: 'Tis true, such Accidents too frequently happen; but this Belief is so prevalent among the *African Slaves*, that when once a sick *Negro* is fully impressed with such a Notion, he seldom recovers. Tho' the extensive Countries of the *Negroes* are generally, for obvious Reasons very unhealthy, yet we do not find any where a fixt or uniform Practice in their Cure of Diseases; nor do we know any remarkable Remedies or Drugs which are peculiar to their Climates. It is however worthy of Remark, that, from undoubted Accounts both of Traders and intelligent Natives, some of the inland Nations of *Africa* have long had the Practice of INOCULATION for the SMALL POX; but whether this is a Discovery of their own, or derived from the more intelligent Nations of ASIA, we know not.

The Revival of Learning in EUROPE, is in nothing more distinguishable, than by that ardent Attention, and early Encouragement given for improving all the various Branches of the HEALING ART. Many *Medical COLLEGES* were soon after this Period endowed, and Lecturers appointed, by different Princes in their respective Dominions; to which there was a great Resort of Students, from many distant Countries; according as the Reputation of the Professors attracted them. From these first Establishments in *Spain* and *Italy*, already mentioned, as we approach our own Times, we find the PROFESSION rising more and more into Fame and Estimation, thro' *France*, *Germany*, and other Parts of *Europe*; in Proportion as Discoveries and Improvements were made, in ANATOMY, CHYMISTRY, BOTANY, and PHYSIOLOGY: Till the immortal HARVEY, Physician to that great Patron of Learning CHARLES THE FIRST, by his Discovery of the CIRCULATION OF THE BLOOD, cast such an inextinguishable Light upon this Science, as fixes HERE, the most memorable *Æra* in the History of PHYSIC, since it first existed as a Profession. From that Time, MEDICINE has continued to flourish, among the *British Nations*, with unequalled Lustre. In no Country is this Profession more honourable, more respected, or more bounteously



ously cherished; and no Profession has more amply repaid this benign Influence, and public Favour, or reflected more Honour upon their Country, by such a Number of eminent Writers, than this has; Whether we consider them with Respect to their Merit and Abilities, in Subjects merely *medical*; or their great Reputation in foreign Kingdoms, for Compositions of Genius and Taste; or their acknowledged Proficiency, in all other Parts of useful and polite Literature: It is unnecessary to give Instances *here*, or to enumerate a long Train of MEDICAL WORTHIES so well known to every GENTLEMAN of *Reading*. To justify my Assertion, permit me to appeal to the Sentiments of that Ornament of human Nature, Mr. POPE; who, in one of his familiar Epistles, speaking of his Obligations to Dr. MEAD, and others of the Faculty, adds, *they are in general the most amiable Companions, and the best Friends, as well as the most learned Men I know*. And the ingenious DR. BLACKSTONE, in his Lecture upon the Study of the LAW, recommends some Acquaintance with this necessary Science to the FACULTY of PHYSIC, in common with other Gentlemen, to compleat the Character of general and extensive Knowledge; a CHARACTER, says he, *which their Profession, beyond others, has remarkably deserved*. Nor is it our least Happiness and Boast, that there are now living, many Gentlemen deservedly celebrated both at Home and Abroad; not more for their *medical* Talents in particular, than for their extensive Knowledge of LETTERS in general. But when we turn our Researches from these glorious Fields of SCIENCE, to the present obscure and illiterate *Scenes* before us; when we lift our Eyes to these towering and enlightened Geniuses of ancient and modern Days, and afterwards look down to the *favourite* Wonder-working *Doctors* of this Place, how wide is the Distance between such contrasted Objects? How numerous the Links which connect the Extremes of such a lengthened Chain? The Comparison, with all Respect to those who think differently be it said, is too unequal, absurd, and ridiculous to be supported.

I cannot conclude this Inquiry into the ancient and present State of PHYSIC, without acknowledging, in Justice to the MEDICAL FACULTY of *Philadelphia*, that THEY first set us the laudable Example of this Institution in *America*; tho' the practicability of instructing Youth in this useful and learned Profession, among ourselves, has for many Years been an Object of Speculation here: Whereby we may in a great Measure prevent the future Necessity of long and perilous Voyages to EUROPE; as well as large Remittances of Money, which never more returns: Nor indeed is this the only Instance of the *wise Police* and *public Spirit* of that flourishing and well regulated CITY, which deserves our Imitation.

The ART of PHYSIC instructs us in the Method of preserving  
Health.

Health when present; and in the Means of restoring it when lost; or how to alleviate the Inconveniencies consequent upon Health impaired, when a total Cure cannot be effected. This *Art* is by HIPPOCRATES called the NOBLEST of all ARTS; which heals, by adding that which was wanting, and taking away what is superfluous. And PLUTARCH says, that MEDICINE contains as large and fruitful a Field for Pleasure, as any other of all the LIBERAL ARTS.

The whole System of PHYSIC is comprehended under these two Denominations, the THEORY, and the PRACTICE. The Nature and Meaning of the latter is pretty generally understood: But the THEORY of PHYSIC, tho' the Foundation of all rational PRACTICE, being very little understood or attended to *here*, and consequently its Advantages not so obvious, a particular Explication of the Nature and Usefulness of it, will now the more readily be indulged me, as it will serve at the same Time to convey a more adequate Idea of the Importance of this present INSTITUTION.

There is but too frequent Occasion to remark, that we are apt to undervalue in others, what we ourselves do not possess, or despair of ever attaining; especially when the Subject of our Envy gives any Pre-eminence to the Possessor! This is in no Case more applicable, than with Respect to the Usefulness of THEORY in PHYSIC; and will fully account for that Obloquy and Ridicule, with which the *Self-taught Doctors* of this City, affect to treat a Plan of MEDICAL Education, which they either have not Sense to comprehend, or Honesty and Candour enough to regret the Want of. Such little Foes are pardonable; they indeed claim our Pity; because they know no better. But when an intelligent Head, is totally guided by an unfeeling and malevolent Heart: When the Want of *academical* Instruction in his Profession, is artfully concealed under many real and more studied Oddities of Behaviour; by shunning every Occasion of Medical Converse with such as can judge of his Skill, or censure his Practice; by amusing his credulous Hearers with vulgar Jest, or the too generally delectable Arts of Defamation, and illiberal Abuse of those, who have been more fortunate in Opportunities of Improvement than himself: When a Spirit of Rapacity is glossed over by boasted *Nosstrums*, and fictitious Cures; or otherwise, by himself, or his *Emissaries*, practising upon the distempered Imaginations of the sick; and by every other mean and reproachful Artifice; it might well excite the Amaze and Regret of every Friend to Learning, and of every good Member of Society, should he find that the insidious Opinions of such a *Medical Phenomenon*, who reflects so little Honour upon the City he lives in, and much less upon the Profession he follows, were still, as heretofore,

heretofore, not only listened to, but applauded. However I would willingly hope, that this respectable Community will, for the future, form their Opinions of this Profession, and of this present Undertaking, from their own Understanding and Observation; and that Strangers, who shall henceforth visit these hospitable Regions, for the Sake of Health, will not too hastily judge of the whole FACULTY here, from the ungracious Practises of a HETEROCLITE DOCTOR, or the relentless Cravings of an insatiable LEECH.

Before we proceed, let us here consider such common Objections, made to the Usefulness of THEORY, as carry with them any Appearance of Reason or Plausibility.

It seems to be universally allowed, that Experience alone can never form a rational PHYSICIAN: Yet some decry THEORY, as of no Use in explaining Diseases, because, say they, it cannot be accommodated to all of them. But such Disputants may as well contend, that because THEORY cannot obtain in all Diseases, it therefore does in none; which would be to contradict all Sense and Observation. Others, because they are not accustomed, or not willing, or perhaps not able to investigate the Causes of Diseases, reckon *Theory* not only as useless, but would insinuate also, that it may sometimes be dangerous in Practice. Now, what can be more absurd, than to imagine that a PHYSICIAN will be the more unsuccessful, the better he understands the Distemper? Or that he who sees clearly into the Origin and Cause of an Indisposition, should therefore be the more incapable of rightly applying a Remedy? Or on the contrary, that he should be the most happy in his Cures, who is altogether ignorant why one Method should be pursued rather than another? The Futility of such Objections is obvious to every Capacity. Others again say, that Diseases have been cured by Persons ignorant of all THEORY; who neither understood ANATOMY, the ANIMAL OECONOMY, nor the Manner in which *Remedies* operate! This has sometimes undoubtedly been the Case; and happy are they who have escaped, to tell the Tidings! But were we to examine the *Practice* of such Persons, and observe how unseasonably most Medicines are applied; how many and how contrary Things are given; we must acknowledge that their *Apothecaries* are much obliged to them, but their *Patients* not at all: For being unacquainted with the Nature of the Distemper, or any certain Method of Cure, they *range* thro' the whole MATERIA MEDICA, in Hopes that they may fortunately *hit* upon a Remedy at last. There are some too who object to the Usefulness of THEORY; That there are Persons who, tho' intirely ignorant of any rational Scheme of Practice, yet by being much employed, have acquired such a Degree of Knowledge, as to succeed in  
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the Cure of some particular Diseases! This Observation will hold equally good of every sagacious and attentive *old Woman*, or *Nurse*; nor, if true, is it so very surprizing, when it is considered, that some Diseases recur as it were in a Circle. But should any new Distemper arise, and such as this Practitioner never saw before, our *Champion of Experience* would then be much at a Loss, and turn over his musty Receipts and Commentaries long in vain, 'ere he could discover any Light to guide him to a proper Treatment. Whereas the judicious and rational PHYSICIAN, who is intimately acquainted with the Powers of the human Body, and the Nature of the Fluids; without being alarmed at any unusual Case; applies the Ideas he had already formed in his Mind, about the Nature of Diseases in general, to this particular Case; by which he easily discerns the Genius of the Disease; whence it arises; the true Indications of Cure; and what Method ought chiefly to be pursued: Amidst the Variety of *Drugs*, he has no Difficulty in choosing immediately such as are most proper for his Purpose, and in fixing upon that Order he ought to follow in prescribing them. EMPYRICS do not so much distinguish between Diseases themselves, as the *Names* of Diseases: For Instance in *Fevers*, the same symptoms frequently occur, where the Cause of the Disease and State of the Humours, are very different. Thus some *Fevers* arise from a *Redundancy*, some from a *Rarefaction*, others from a *Lentor*, and others again from a *putrid Dissolution* of the Blood; all which require a different Treatment, according to their several Causes. Suppose now this *Nominal* Physician to be sent for; he would immediately form his Distinctions, or *Diagnosis*, as it is called, from the most obvious Symptoms attending Fevers in general; and without further Inquiry, pronouncing the Distemper to be a *Fever*, would boldly pursue the same Method of Cure in all! On the contrary, the rational PHYSICIAN explores not so much the *Name*, as the *Nature* of the Disease: He endeavours to find out its immediate and remote Causes, with the State of the circulating Fluids; and from these is directed in his Application of Remedies: And often too, by a judicious ANALOGY, extends those Medicines to many Diseases, which Use had perhaps too arbitrarily determined as SPECIFICS in one. How can he apply a proper Remedy to a Disease, says CELSUS, who knows not whence it arises, what Parts are affected, how they are connected, where they are seated, or what are their Functions? And tho' it is undeniable that Experience is absolutely necessary to a Physician; yet even this Experience can neither be pursued, nor safely applied, without Reasoning upon it; or without forming some Theory from his own Observations. Whence it may be fairly concluded, that THEORY and PRACTICE so much require each others Assistance, that no one can ever deserve greatly of PHYSIC, who does not unite them: And let us add, that the  
best



best Collection of Medical Receipts or Prescriptions which ever was, or will be made, can no more make a complete PHYSICIAN, than good Colours and Pencils alone, can make a fine PAINTER.---Thus then the Knowledge of the THEORY of PHYSIC, regularly acquired as a SCIENCE, according to the best and most approved Methods of Study, is the surest Guide to a safe and judicious Practice; and distinguishes the rational PHYSICIAN, from the daring EMPYRICK, and other *trammel'd Labourers* in this Profession.

We shall now consider the Nature of THEORY, and what it particularly teaches us. It is well known, that all other SCIENCES have their PRÆCOGNITA, or Introductory Parts; and that no one can arrive at their Summit, without ascending by such regular Steps, as Reason and Experience inform us are necessary to conduct him. The PRÆCOGNITA, or THEORY of PHYSIC, comprehends several curious, and intricate Subjects of Study; each of which alone is sufficient to employ the Attention of a Student, for a long Time, before he can acquire such a competent Knowledge therein, as will intitle him to practise with *Safety* to his Patient, or *Honour* to himself.

The Foundation of all true and rational Medical Knowledge, is ANATOMY; or that dextrous, nice, and methodical *Dissection* of the human Body, which discovers to us its various component Parts, together with their Figure, Arrangement, Situation, and Connections. ANATOMY gives us the Mechanism and Uses of the Bones, and of the Muscles; it describes the Contents of the different Cavities of the *Trunk* of the Body: It teaches also, the particular Course of the Nerves, and Blood Vessels; and how we may often discover the Origin or Seat of an Injury, when perhaps the Part affected or complained of, is very distant from it. The Demonstrations in this *Polar* Branch of MEDICINE, are so palpably necessary and instructive, that they can never be too often repeated by every Denomination of the FACULTY, whether *Pupils* or *Practitioners*; for it is self evident, that they ought to know intimately and minutely the Composition and Frame of the Body, in the natural and sound State, before they attempt to remedy its Infirmities or Ailments.—To use a familiar Comparison—would not a Man deserve to be laughed at, who should undertake to regulate or repair any valuable or curious Piece of Machinery, (suppose a *Watch*,) without understanding its Principles and Mechanism? Yet how many are guilty of a greater Absurdity, by trusting their own most curious ANIMAL MACHINE, which itself alone is a WORLD of WONDERS, in the Hands of those, who are ignorant of the Structure and Uses even of such Parts, as admit of equal demonstrative Certainty, with any Contrivance of Man's Invention?

Besides,

Besides what we are instructed in by ANATOMY, which is principally concerned in describing the human Body after Death ; there are other Parts of Knowledge, respecting our present Well-being and Existence, which are properly the Subjects of PHYSIOLOGY.---This Branch of THEORY considers Man progressively, from his earliest Existence, before he has yet breathed the Breath of Life ; before he is even fashioned in his Mother's Womb ; and while all the boasted Pre-eminence of this future Image of Divinity, of this Deputy Ruler of the World, is that of a *locomotive Vegetable*, a mere *automatic Machine*, an almost imperceptible *Worm* ; to his Decay, or natural Death. PHYSIOLOGY treats of the Animalization of our Food ; of the Properties and Uses of our various Fluids ; of the Nature and Circulation of the Blood ; of Respiration ; of the Senses ; and, in short, of every *Function*, whither *Vital*, *Animal*, or *Natural*, which is, or ought to be performed by the Body, while in Health : All which are comprehended under the Appellation of,---the ANIMAL OECONOMY. By PHYSIOLOGY, we are enabled to form a just Idea of Health, and wherein it consists : As from the total, or partial Depravation of any of the various *Functions*, which are or ought to be performed in HEALTH, we form the Idea of SICKNESS, in all its different Stages and Degrees. ANATOMY may be considered as the *Topography* of the Body ; and PHYSIOLOGY as its *natural History*. ANATOMY is the guiding Star to the SURGEON ; but both are alike essential to the PHYSICIAN. We have already observed, what great Improvements have from Time to Time been made, in PHYSIOLOGY, by opening and inspecting the Bodies of different Animals *alive* ; and otherwise making Experiments upon them. How far such Practices, tho' influenced by such good Motives, are reconcileable to Humanity, I will not pretend to determine : But when it is considered what important, what useful Discoveries have been made in that Way ; the Inquisitive both in PHYSIC and PHYLOSOPHY, will always congratulate themselves upon every Acquisition of KNOWLEDGE, however abhorrent they may be from such *Means* of obtaining it. We find too, that such practical Curiosity prevailed in a very early Period of this Profession ; and was even carried to great Lengths, if what some affirm of ERASISTRATUS, the sagacious PHYSICIAN to the first SELEUCUS, and of HEROPHILUS above mentioned, be true. From what is already said, it must be evident to every Man of Sense or Reflection, how preposterous it is, to attempt to remedy the Alterations and Changes produced in the Body by SICKNESS, without a previous particular Knowledge of its State in HEALTH.

But these Studies of ANATOMY, and PHYSIOLOGY, besides being considered as necessary Qualifications for the Practice of PHYSIC, may moreover be looked upon as Branches of NATU-

RAL PHILOSOPHY, both pleasing and instructive to Men of *Speculation* and *Letters*; and no less amusing to such as carry their Researches, no farther than the immediate Objects of their Senses. If our Curiosity receives such exquisite Gratification, in contemplating the immense VARIETY, which Nature has displayed in her inferior Productions; why should we not in like Manner take Pleasure in pursuing her, in her more complete and noble Work, the HUMAN FRAME? When we examine the various component Parts of the Body, with their different Combinations and Uses, how are we amazed, to find all the Motions of this most complicated Machine performed, according to the well known and immutable Powers of MECHANICS? How are our most warm and Heart-felt Emotions of Gratitude called up, when we perceive, that every minute discernible Atom is formed, and placed, according to the most just Weight, and strictest Mensuration? That the Distribution of our Vessels, and Course of the Fluids thro' them, are all conformable to the ever permanent Laws of HYDRAULICS; and that all these are disposed of, with such Symmetry and benevolent Care, as are most conducive to the Preservation, and present Happiness of BEINGS, whose Duration is so short and limited?--The Articulations of the SPINE, or Back-Bone, moving over their liquid Axle, and resting upon the Incompressibility of Water, at least incompressible by any natural Force of the Body: The astonishing Mechanism of the EYE, and EAR, so beautifully contrived, and carefully adapted to the Nature and Properties of LIGHT, and SOUND; ALL must excite the most profound Respect, and awful Veneration in every attentive Observer of NATURE, for HIM who has thus fashioned us. In short, what more rational Entertainment can be found; what Subject of Admiration, more grand or noble; what more convincing Proofs can be given, of the superlative and paternal GOODNESS of the DEITY, than such an Historical Survey of this little WORLD of MAN? Who, agreeable to that just, and emphatical Exclamation of the Hebrew POET, is so "*fearfully and wonderfully made!*"

PATHOLOGY necessarily depends upon the previous Knowledge of PHYSIOLOGY, and is naturally connected with it; it is usual therefore to teach both, in the same Course of LECTURES: These two Branches together are more particularly, and in a limited Sense, called the THEORY of PHYSIC. The Subject of PATHOLOGY consists, in the general Investigation of the various Causes of Diseases, whether adventitious or natural; with their consequent Symptoms, and Effects. PHYSIOLOGY considers the Human Body, in its sound and healthy State: But PATHOLOGY considers it, in its preternatural and morbid State.

A familiar Acquaintance with the MATERIA MEDICA, and PHARMACY, or at least with the Nature and Effects of all such

Simple and Compound Medicines, as are generally used in Prescriptions, together with the most proper Methods of compounding them, is another Acquisition in this Science, extremely necessary to a Student, before he engages in Practice. MEDICINES are the *Instruments* in the Hands of the PHYSICIAN, with which he is to subdue Diseases : it would therefore be not only dangerous for the Patient, but absurd and wicked in a Practitioner, should he be ignorant of the Strength and Qualities of those *Weapons*, he employs for accomplishing his Purpose : It is indeed his Duty to know, not only the several Virtues of Drugs ; what Diseases they are proper for ; in what Quantities they ought to be given ; and in what Forms they can be most commodiously exhibited : But he should also be able to distinguish what are genuine, from what are sophisticated ; and what are fresh and sound, from what are old and useless.

CHYMISTRY, and BOTANY, with Respect to *Medicine*, may in some Sense be considered, as *Subdivisions* of the MATERIA MEDICA ; with which they both serve to make us more intimately acquainted. By CHYMISTRY, the Nature and Properties of all such Substances as are used in *Medicine*, are explored ; and various powerful Remedies are thereby prepared from the VEGETABLE, FOSSILE, and ANIMAL Kingdoms, by Means of *Fire*, and *Solvents*. By CHYMISTRY, many curious Discoveries, and useful Improvements are made in NATURAL PHILOSOPHY. It is a Study, no less pleasing than advantageous to the PHYSICIAN ; and an Amusement equally curious and entertaining to the GENTLEMAN and SCHOLAR.

By BOTANY we are instructed in the *Natural History*, and distinguishing *Characters* of PLANTS. This pursued as a Science, or Branch of Medical Study, presents to us a Fund of Knowledge, both valuable and ornamental. As this CONTINENT yields most of the *Medical PLANTS* now in Use, and abounds also with a Variety of others, whose Virtues we are as yet but little acquainted with, or intire Strangers to ; may we not hope, that among the future *literary* Institutions in this Place, a TEACHER of BOTANY will soon be appointed ; and a *Botanical Garden* laid out, and properly furnished ? This would open an extensive Field for further Discoveries in, and for large Acquisitions to the MATERIA MEDICA : And this City might yet have the Honour, of the first Appointment of that Kind in *America*.

The principal and most interesting Part of MEDICINE, and to which all those other foregoing *Studies*, or Branches of THEORY are subservient, is PRACTICE ; or the *Knowledge* and *Cure* of Diseases. The PRACTICE of PHYSIC is founded on repeated  
Experiment,



Experiments, and Observations of Facts, made by our Predecessors in the HEALING ART, upon Diseases and Remedies ; and compared with those made by ourselves : And thence, from what usually has happened, we collect what may again happen, and what we ought to do in similar Cases. As all the Proficiency made in the other *preparatory* CLASSES, with every Assistance which can be derived from Memory, or the Powers of Understanding, is necessarily exerted here ; it has always been customary for Students, to embrace the earliest Opportunities of being conversant in it ; by attending, from their first Entrance upon their Studies, the Practice of some Gentleman, eminent for Business and Abilities ; or by visiting the Sick in HOSPITALS, where the same Opportunities of Instruction usually occur.--- Permit me to observe here, that, in this wealthy and populous CITY, which from its extensive Trade and commodious Situation, is so much the Resort of Strangers, and to which, as the METROPOLIS and Seat of Government, there is such a Concourse of People from the inland Settlements ; the want of a proper and well regulated INFIRMARY, is greatly to be lamented. When we look round, and see how many Objects of Distress, are every where suffering under the accumulated Woes of *Poverty, Sickness, and bodily Infirmities* ; only because they cannot have the Conveniencies necessary for their being benefited by that Assistance, which many Gentlemen of this Profession daily do, and would still most cheerfully give them ; it is a Matter of sincere Regret, that neither the Motives of *Humanity*, nor the laudable Example of a neighbouring COLONY, have yet been able to give *Being*, to so desirable a Place of Refuge, from such complicated Misery. An Establishment, so beneficial to the whole PROVINCE, and to this CITY in particular, well deserves the Attention of a PUBLIC SPIRITED LEGISLATURE ; as well as the united Influence of every FRIEND to the Country, and of every *compassionate and good* MAN : But the Manifold Advantages, which would hence arise to the Young *Student*, and *Practitioner*, in the Profession both of PHYSIC and SURGERY, are so very palpable and obvious, that it in a particular Manner claims the Countenance of every FRIEND to the ART of HEALING. I am not ignorant, that there has been for many Years in this CITY, a *public Receptacle* for poor INVALIDS ; but the intentional *Plan* and *Oeconomy* of that *House*, render it undeserving of the Name of an HOSPITAL. From the known Humanity of the Magistrates and Managers, it cannot be doubted that the Sick are there at all Times supplied with decent, and suitable Entertainment : But their *Medical Treatment* has hitherto been so studiously conceal'd, that as yet it is inscrutable, and therefore it remains

a Doubt,

a Doubt, whether it be a Reproach to the Community, or a Benefit to the Patient\*.

Every Thing which can possibly affect the *Body*, or influence its State of HEALTH, whether it be done by us, or suffered by us, comes under the Consideration of PRACTICE. Thus, as the *Body* is greatly influenced by the general Climate of the Country, as well as by the particular Air, Soil, Situation, &c. of the Places we live in; and by the Diet, Cloathing, Occupation, and Exercise peculiar to each Individual; they are all Objects of PRACTICE. Hence it is not to be wondered at, if the Alterations made in our State of HEALTH, should be as different, as are the *Causes* they may arise from; or that the same Diseases should be more or less frequent in some Places, than they are in others; and even that they should be sometimes widely different in the same Places, according to their various *Causes*, and the *Constitutions* they affect. This Diversity in the Symptoms, and Degrees of Violence, by which Diseases are distinguished, must necessarily require the utmost Attention of the PHYSICIAN, in his Management of them; and it must be very evident, from these Considerations, that no one *Method* of CURE can possibly be framed, so general or comprehensive, as to suit every *Climate*; nor even the same *Disease* in every CASE, in the same *Climate*. We shall in general observe upon this Head, that a thorough Knowledge of ANATOMY; and of the ANIMAL OECONOMY, according to the latest Discoveries, and most approved THEORIES; a competent Acquaintance with the Powers and Effects of DRUGS; and a diligent Study of the best *ancient* and *modern* MEDICAL WRITERS, improv'd by his own Experience and Observations, should be the Business of every PHYSICIAN; and are the essential Requisites, to a safe and happy *Practice*.

A PHYSICIAN ought also to be well acquainted with the Operations of SURGERY: And to understand both the THEORY and

\* Since this Lecture was read in the College Hall, the Necessity and Usefulness of a PUBLIC INFIRMARY has been so warmly and pathetically set forth, in a *Discourse* delivered by DR. SAMUEL BARD, at the Commencement, in May last; that his Excellency SIR HENRY MOORE, immediately set on Foot a Subscription for that Purpose; to which himself, and most of the Gentlemen then present liberally contributed. His Excellency also recommended it in the most pressing Manner to the ASSEMBLY of the Province, as an Object worthy of their Attention; and the CORPORATION of the CITY have given us Assurances of granting a very valuable and commodious Lot of Ground, for erecting the Building upon. So that there is now almost a certain Prospect of this *benovolent* and *humane* FOUNDATION soon taking Place. And as it is to be upon the most *caribolic* and *unexceptionable* PLAN, it is hoped that it will meet with the Countenance and Encouragement of every *compassionate* and *good* Member of Society; whatever Party or Denomination he may choose to be distinguished by, on other Occasions.---DR. BARD's *Discourse*, by particular Desire, has since been published.

and MANUAL PART of MIDWIFRY ; tho' he may not incline to practice either the one, or the other. How necessary such Accomplishments are every where, especially in this infant Country ; how conducive they are to the Increase and Welfare of our fellow Citizens ; and how imprudent it is, to permit any one to practice these *Arts* of SURGERY and MIDWIFRY, without previous Examinations, or having public *Testimonials* of their Abilities, must be obvious to every one. A Practitioner ought to know how to *act*, as well as to *advise* : And in Case of Necessity, to assist in, or even perform every Operation needful for the Relief, or Preservation of those who have placed their whole Confidence in him ; or are otherwise committed to his Care.

From this general View of the Profession of MEDICINE ; how amazing and unaccountable is it, that Men of Sense and Reflection, should trust that greatest of all Blessings, HEALTH, in the Hands of Presumptuous and daring *Empyrics* ; who not only are ignorant, of the above mention'd most *essential Principles* to a conscientious Practitioner ; but even of the particular Qualities of those very *Nosstrums*, they vaunt of ? The Learned ROLLIN observes, that judicious and experienced PHYSICIANS deserve to be highly recompens'd and distinguished ; since all their Labours, Lucubrations, and Watchings, are devoted to Peoples HEALTH ; which of all human Blessings, is the dearest and most valuable ; And yet, says he, so careless are Mankind of this Blessing, that thro' a blind Credulity, they foolishly entrust it with Persons of no Skill, or Experience, who impose upon them by their Impudence and Presumption, or seduce them by their flattering Assurances of an infallible Recovery.\*

The State of HEALTH, was by the Ancients believed to have such Influence, upon the Faculties of the Mind, that according to PLATO's Opinion, an infirm Constitution is an Obstacle to the Practice of Virtue ; because it makes People imagine themselves always sick, and to mind nothing but their own frail Carcases. When the Body is in Pain, says another PHILOSOPHER, the Mind has no Relish for the Exercise of Virtue ; But HEALTH enlarges the Soul. We are told in the Book of JOB, that *all which a Man hath will he give for his Life* ; but it might with equal Justice be said, that all which a Man hath, will he give for HEALTH : For many are the Instances, in all Ages, and in all Countries, of Men who have sacrificed LIFE itself, at the Shrine of HEALTH, and anticipated the Time of their Departure for that

“ Peaceful SHORE,  
Where Billows never break, nor Tempests rore.” GARTH.  
rather

\* Palam est, ut quisque inter istos loquendo polleat, Imperatorem illico VITÆ nostræ, NECIS que fieri. PLIN.

rather than protract it, without HEALTH. Should the Prospect be made to us, of *long* LIFE loaded with Infirmities, and the perpetually devoted Prey to painful, and loathsome *Diseases*: Who is that Mortal so timid, or such an abject Slave to the Fears of Death, as to make the Purchase by a single Wish, upon such humiliating Terms? Who would not rather ardently supplicate, a Release from such a wretched Existence, than thus drag out a *Being*, *tiresome* to himself, *burthensome* to his Friends, and *nauseous* to his Family? While perhaps his single Petition for *Length of Days*, is opposed by the fervent Prayers of Multitudes, for his *speedy Exit*, and their happy Deliverance from such a disgusting *Mass* of Misery? Let those, whose Patience has been tried by Sickneſs, whose Bodies have felt the rude Attacks of that MONITOR of MORTALITY, recall to Mind, the high Valuation they put upon HEALTH, and their eager Longings after it, while the Scourge of Disease, or Rage of Pain was upon them. Let them reflect, how much they prized that *firm Friend* in Adversity, that *faithful Comforter* in every Calamity, whenever it has been lost to them. How feelingly will they then acknowledge, that the Blessings of HEALTH are indeed inestimable!

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QUEEN OF EVERY JOY! Says ARMSTRONG.  
 Without thy cheerful, active ENERGY,  
 No Rapture swells the Breast, no POET sings;  
 No more the MAIDS of HELICON delight.

Who would not rather embrace *Poverty*, with HEALTH; than either *Grandeur* or *Riches* with DISEASE? Every Enjoyment of Life, is insipid, without HEALTH. It may be added, that every Man, besides the Motives which particularly respect himself, is concerned as a Member of Society, to take Care of his HEALTH; to enable him to discharge the Duties of his *Station*. If HEALTH then is so much preferable to every other earthly Blessing, and gives the only true Relish, for every social Enjoyment; how ought we to prize that ART, by Means of which this invaluable Boon is preserved; or recovered to us, when injured, or destroyed?

I shall conclude this Argument with the ingenious DR. GARTH's Address to HEALTH.

Hail! BLOOMING GODDESS, THOU PROPITIOUS POWER,  
 Whose Blessings Mortals more than LIFE implore;  
 With so much Lustre your bright Looks endear,  
 That Cottages are Courts, when those appear;  
 Mankind, as you vouchsafe to smile or frown,  
 Finds EASE in Chains, or ANGUISH in a Crown.

When



When it is considered, how extensive this SCIENCE is, how many, and how various are its Objects; can we possibly imagine it to be such a mean Acquisition, such an easy Attainment, as to be within the Reach of every needy *Trader* in *PHYSIC*, or mercenary *Patcher* of Cures? Can we suppose, that a Release from the Importunities of *Pain*; a Reprieve from the Horrors of the *Grave*; and a Restitution to the Blessings of *HEALTH*, are such contemptible Endowments, as to be in the Gift of every *Adventurer*, who takes upon himself to prescribe Medicines, or to tamper with the Lives of Citizens, as useful to the Community, as his own is perhaps baneful and pernicious? Equally presumptuous would it be in any one, to charge himself with the Guidance of a Ship in a Storm, while he was ignorant of the Use of the *Mariner's Compass*, and of all her other necessary *Apparel*, for the Purposes of Navigation. Yet such too often is the Infatuation of Mankind, that tho' they see, and even acknowledge the Inconsistency of this Conduct, they indolently submit to the Deceit; and continue to trust their ALL to such *Pilots*. The vulgar Excuse for the whole Tribe of IMPOSTORS, whether *Medical*, or of any other Denomination, is well known;—*if People will be deceived, say they, let them*\*: Such TENETS very obviously suit some *Characters* amongst us; and while the Cheat is confined to our Money, we may pay *that*, and perhaps the additional Tribute of being laughed at: But when LIFE comes to be the Object at Stake; and perhaps the *Well-being*, or *Existence* of a Family dependant upon that LIFE, the Scene then becomes serious; Imposition here is horrible; and no Necessity, however painful, can palliate, under these Circumstances, so illiberal and dishonest a *Maxim*. Yet many, too many, are the Instances, even in this Place, of Men otherwise valuable for their Penetration and Good Sense, who have given up their own Judgments, to the Opinions of the credulous Vulgar; and joining in the Belief of *Nostrums* or *secret Cures*, have countenanced, and even employed the most obscure and superficial *Traders* in *PHYSIC*: While the Practitioner of Modesty and real Merit, conscious of his own Integrity and Knowledge, and scorning the little Arts of such licensed *Free-booters*, and secret *Homicides*, or to stoop to the unreasonable Humours or Petulance of every Employer, has often had very circumscribed Practice; or has been abandoned, in Favour of some ignorant or mercenary Sycophant. This Conduct in such Men, will ever discourage *genuine* Worth, and the Pursuit of farther Discoveries in that useful Profession; which in all Times, and among all polite Nations, has ever been esteemed HONOURABLE, and worthy of Men of the first Rank and Learning.

Such

\* Si Populus vult decipi, decipiatur.

Such being the State of *PHYSIC* here, what Wonder is it that this *CITY* should be pestered in so remarkable a Manner, with the *needy Outcasts* of other Places, in the Character of *Doctors*; or that this Profession, of all others, should be the Receptacle and Common Resource for the Refuse of every other Trade and Employment? The Wonder indeed is, that we should be such Dupes to their Effrontery, as to employ them, or buy their pernicious Compositions; not that they should frequent so beneficial a Market. So amazingly easy of Belief are some People in these *Miracle-Mongers*, that, as if there was something *creative* in the Name of *DOCTOR*, seldom any other Test of their Skill is required, than their assuming that *Title*: So that this *Appellation*, with a competent *Presence of Mind*, and a String of ready coined Cures, carefully propagated by such as find their Account in carrying on the Cheat, have seldom failed of procuring Traffic in *NEW-YORK*. We are told that the University of *TURIN* forbids *Itinerant Doctors*, to vend Medicines, without a *LICENCE* from the *PROFESSORS* of *PHYSIC*, under Pain of *Death*.

We here acknowledge with grateful Respect to the *LEGISLATURE* of this *Province*, that in Consequence of an Application some few Years ago made to them for that Purpose, they readily passed an *ACT* for preventing the pernicious, and often fatal Practices of itinerant *Quacks* in this *CITY*! But this *ACT*, tho' well meant, and truly commendable so far as it operates, is evidently inadequate to remedy all the Mischiefs then complain'd of; and much less is it calculated to remove the many other Disadvantages, which the Profession still labours under, from other Sources. However, from these Beginnings, let us hope that this infant *INSTITUTION*, once raised by the kind and fostering Hands of the generous *FRIENDS* of *SCIENCE*; especially such *GENTLEMEN* as happily have experienced in themselves, the Benefit and Usefulness of a liberal Education; and cherish'd by the more benign Rays of *public Favour*, will soon be the happy Means of obviating all such Reproaches for the future, both against this *CITY*, and the *GENTLEMEN* of this *FACULTY* who shall practise in it. The Uncertainty of forming an adequate Opinion, of the Abilities and Judgment of such as shall henceforth practise the *HEALING ART* among us, and which has been so frequently and justly complained of, will now be effectually removed. Every Honour, every Mark or Title of Distinction, every Reward of Merit which the most celebrated *UNIVERSITIES* or *COLLEGES* in *Europe* can bestow, may be obtain'd also in this *COLLEGE*; by such *Candidates* as, by a profitable Application to their Studies, a diligent Attendance upon the *Lectures* in the different Branches of *Medicine*, and a due Proficiency in *Medical Knowledge*; shall, upon proper and public Examinations, appear to deserve them.

Before

Before I dismiss this Subject, permit me to add some few Thoughts upon the relative Duties of PUPILS, PATIENTS, and PHYSICIANS.

No PUPIL ought to apply himself to the Study of PHYSIC, till he has previously laid the Foundation, in a competent Knowledge of CLASSICAL LEARNING, and some general Acquaintance with the MATHEMATICKS, and NATURAL PHILOSOPHY. No Expence ought to be put in Balance with the Acquisition of every necessary Branch of Instruction, to insure a successful Practice. He, who considers how he may go the cheapest Way to Work, too often purchases the *Name*, for the *Reality*; the *Shadow* for the *Substance*: A candid and cursory View of the established *Practitioners* here, and in the Country around, will soon convince the most incredulous, of the Truth of this Observation. As it may be presumed that no PUPIL puts himself under the Tuition of a Master, but from a Conviction of his Experience and superior Understanding; he ought therefore to consider himself as at all Times accountable to his TUTOR in this SCIENCE, not only for the Progress he makes in his *Studies*; but also for every other Part of his Conduct, that can influence his Morals, or affect his Reputation: And to behave to him on all Occasions, with that Attention and Deference due to a temporary FATHER. He ought indeed to extend this Respect and Observance, to all in the Character of MEDICAL MASTERS, tho' not immediately his own; in Order to conciliate to himself the Friendship and good Offices of every established Practitioner, who can any Way contribute to his Instruction and Improvement, by Precept or Example.

It may appear ostentatious, to give Instructions how a PATIENT ought to behave, with Respect to his PHYSICIAN: But when it is considered, that *both* are only as Assistants, contributing their mutual Endeavours to relieve or support Nature, as the Principal; and that the Reputation of the PHYSICIAN often suffers by the Indiscretion or Obstinacy of the PATIENT; some Advice on that Head may not be altogether improper. I shall now only observe, that a PATIENT ought to be extremely cautious to whom he commits the Care of his HEALTH; but when he has once fix'd upon this his *Friend* and *Counsellor* in Distress, he ought to receive his Visits with that warm Welcome, and his Advice with that Deference and implicit Obedience, becoming the Importance of the Trust reposed in him. A Want of *Confidence* in the PATIENT, naturally begets *Disgust* or *Neglect* in the PHYSICIAN; and it must ever be disadvantageous, and sometimes hazardous for *Valetudinarians* to change the PHYSICIAN, who has studied their Constitutions, in all their Peculiarities; for one who is an intire Stranger to them. It is for this Reason, that among PHYSICI-

ANS of equal Merit, CELSUS advises to prefer the FRIEND.\* A PHYSICIAN cannot be sponſible either for his Advice or Preſcriptions, unleſs, not only the Patient, but the Perſons alſo about him, religiously obſerve his Directions. Tho' the Lot of Mortality is ſuch, that the beſt PHYSICIAN cannot always be ſucceſſful; yet even when he fails of his Expectations, his Care and aſſiduous Endeavours to reſtore Health, ought at leaſt to be remembered with Gratitude. But when he happily obtains his Purpoſe; when the late languiſhing Patient, is at laſt ſnatched from the Graſp of the *Grim Tyrant*, and relieved from the Loathſomeness of a Sick Bed; a Retrospect of that dreary and perilous *Gulph* he has juſt paſſed, compared with the joyous Sensations of HEALTH regained, ſhould be the Meaſure of his Return for Services performed, and *now* no longer wanted.

Manifold and important are the Duties of the PHYSICIAN. Every PRACTITIONER who charges himſelf with the Inſtruction of *Youth*, ſhould be cautious of ſetting them any Example, he would not wiſh them to follow. He ought to conceal Nothing from them in the Way of his Buſineſs, which it imports them to know; unleſs where his own Honour is engaged to keep it ſecret. He ſhould always readily and with Complacence answer their Queſtions, and ſolve ſuch Doubts as occur in their Reading, or in the Courſe of his Practice; and in Terms ſuited to their Underſtandings. He ought ſo to watch over their *Studies* and *Conduct*, as well knowing that the Succeſs or Reputation of the *Pupil* in Life, may ultimately reflect Honour or Reproach upon the MASTER. A PHYSICIAN ought to viſit his *Patients* frequently; and to be minutely attentive to every Thing reſpecting them, by which their HEALTH may be affected. He ought to be patient to hear; and never aſhamed of informing himſelf, even by the meaneſt People, of *Remedies* confirmed by Experience. Let it be remembered alſo by the PHYSICIAN who does not adminiſter his own *Medicines*, that according to the STATUTES of the COLLEGE of SALERNUM, he ought to be obliged to ſwear, that he ſhall have no Share of Gains with the *Apothecary*; as the *Apothecary*, by the ſame STATUTES, was to take an Oath, that he would make up his Medicines faithfully, according to the Preſcriptions given him. A prudent PHYSICIAN will never preſumptuouſly warrant the Succeſs of his Preſcriptions; as Experience muſt have taught him, that the minuteſt Circumſtances will cauſe a Variation in the Diſtemper, either as to *Danger* or *Duration*. He ought to be decent in his Appearance; diſcreet in his Manners; cautious in his Expreſſions; modeſt and circumspect in his Queſtions to his Patients; many of which may often with greater Propriety be propoſed to their Attendants. He ſhould be moderate

\* Ideo-que cum par Scientia ſit, utiliorem, tamen MEDICUM eſſe AMICUM, quam Extraneum, CELSUS.



moderate in all his Actions; yet always ready to do his Duty, without disconcerting himself. He ought to be humane, and compassionate; no Talebearer, but secret; no rude Dogmatist, but affable and polite: In short, all the Qualifications of the HEAD and HEART, becoming the *Character* of a GENTLEMAN, are indispensably required to constitute the PHYSICIAN of Merit, who would secure the Esteem of his Patients, do Honour to himself, or Support the Dignity of his *Profession*. If it is commendable in him to collect Information from every one; he cannot surely, when consistent with the Duty he owes himself, refuse to *consult* with other respectable *Practitioners*, in every Case of Sickness, upon what can be done for the Benefit of the *Patient*. As the humane PHYSICIAN prefers the Welfare of his *Patient*, and his own *Success* in *Practice*, to every Consideration which Pride or Avarice can suggest; he will not only with Alacrity join in such CONSULTATIONS, when requested to it, but solicit them occasionally, as an Indulgence and Relief to himself: Whereas a contrary Conduct can only proceed from sordid Motives, or the Dread of having his Ignorance or *Mal-Practice* exposed, to those who only can judge of them. He ought to be extremely cautious of decrying the Advice or Opinions of others, either by open *Censure*, or private *Innuendos*: The former too often proceeds from *Rusticity* of *Manners*; the latter always from *interested Views*, or a *dishonest Heart*. But the *significant Shrug*, the solemn *Shake* of the *Head*, the affected *Stare* of *Surprize*, the *studied Silence* of ill *dissembled* Doubts; in short, the *insidious Show* of good *Nature*, the subtle and designing *Delicacy* of those, who---

*Willing to wound, but yet afraid to strike,  
Just hint a Fault, and hesitate Dislike;*

POPE.

are the *mean ARTS* of needy *Pilferers* of Fame, and of Spirits poor indeed. To vaunt of extraordinary *Cures*, before such as are not competent Judges, or incapable of inquiring into the Circumstances of them, may justly render the Belief of them at least doubtful. An Ostentation of LEARNING in common Discourse, even when his *Profession* is the Subject, is not always a Proof of it; on the contrary, to be unable to convey his Sentiments, without having Recourse to numerous *Terms* of *Art*, is generally a Proof of contracted Ideas, and a narrow Understanding. The Man of real Knowledge is generally modest, often diffident, always easy and happy in his Choice of Words, and never loquacious: While the self-sufficient Pretender, like the babbling *shallow* STREAM, is ever noisy, froward, and petulant. A PHYSICIAN ought frequently to revise the different Subjects even of his youthful STUDIES, in order to rub off the *Rust* of Memory, and render him more *habile* in Argument, as well as clear and distinct in Consultations. Every Book upon the Subject of Medicine, which affords good Observations in Practice,

which

which gives a Description of any new Distemper, or a new Method of Cure in an old One, or some remarkable Case, deserves to be looked into, by those who would make the proper Advantage of other Men's Experience. Perhaps it would be no absolute *Paradox*, to say with the learned DR. FRIEND, that a very indifferent Performance in PHYSIC, may now and then at least be worth the *curfory* Perusal of a PHYSICIAN; both as it employs his Thoughts his own Way; and as it must, in the Course of Reading, give him constant Hints, how far, and in what Manner, this or that Particular relating to THEORY or MEDICINE may be improved: And even sometimes might start an Occasion, of striking out Something new of his own.

One Thing more is seriously recommended to those Gentlemen in Practice, whose Judgment and Experience in the Diseases of this Country, may have enabled them to undertake the Task: That they would not only study and improve upon the Observations of those who have gone before them, but also collect others for their own Use, and the Benefit of their Successors. The various Changes which are continually happening in the State of PHYSICK, make this necessary. For there are many Diseases now existing, which were intirely unknown to the Ancients: The Names both of Diseases and Drugs, by Custom, are differently applied; Improvements and Discoveries are daily made; Medicines in the highest Reputation at one Time, are laid aside, and others substituted in their Place; and the Forms and Manners of using those retained, are perpetually diversified. Besides, the PHYSICIANS of this Country have still more forcible Reasons, for imparting to the World, such Medical Remarks as may seem instructive or uncommon: For our Climate, Way of Living, and other Circumstances, which ought always to be regarded in the Treatment of Diseases, are so very different from those of the Countries, whence the most useful and judicious Observations are transmitted to us; that the young Practitioners of this Continent must be under the greatest Difficulties, to accommodate those foreign Observations, by which they must necessarily at first be directed, to the Constitutions and Complaints of their Country Men. Such a Collection would not only tend to the Benefit of Mankind in general, but would greatly redound also to the Honour of the Profession in *America*.

As there are many ingenious Men, who may have neither Leisure nor Inclination to appear in Print, and much less to write a Volume, who yet could communicate very useful Observations, if they had an Opportunity of doing it in a concise Treatise, and without Trouble; therefore it is justly remarked, that Nothing has of late Years so much contributed to the Advancement of Learning in general, and to the Improving of this Profession

Profession in particular, as the Institution of SOCIETIES, or those well regulated ASSOCIATIONS of GENTLEMEN, who collect, examine, and publish whatever instructive Remarks or Essays are laid before them, according to their several Merits. Besides, there are some other particular Advantages, resulting from MEDICAL SOCIETIES to PRACTITIONERS themselves, as well as to young STUDENTS, and the PUBLIC. For *there*, different Opinions and Modes of *Practice* are examined; Experiments are *there* directed, or critically weighed, and applied: Dangerous and extraordinary Cases are frequently stated and considered, in such SOCIETIES: And *there* Advice is asked and given, with that Openess and mutual Confidence becoming FRIENDS, not less zealous for the Honour of their *Profession*, than attentive to the Reputation of each other: While every Member cheerfully contributes his Assistance, to the Recovery or Relief of such *Patients*, as are the Subjects of these CONSULTATIONS. And permit me to add, as one of many Instances of the Utility of these SOCIETIES, that whatever Merit there is in this present INSTITUTION, it was first planned and concluded upon, in a MEDICAL SOCIETY now subsisting in this Place; and MAY IT LONG SUBSIST.

The following *Anecdotes* were inadvertently omitted, till that Part of the Impression, which treats of the State of MEDICINE among the *Romans*, was cast off. But as I cannot in Justice to my Subject, pass over a Piece of History, which does so much Honour to the PROFESSION, I must beg Leave to give it here *more at large*, though it has already in Part been noticed.

Whatever Discouragements this SCIENCE laboured under, in the Time of the *Roman Republick*; they were amply compensated by the Honours conferred upon the FACULTY, by most of their *Emperors*. The Title of ARCHIATER is found in several *Roman Laws*, and in old Authors: Some interpret it Ἀρχος τῶν Ιατρῶν, *Princeps Medicorum*, or CHIEF of PHYSICIANS: Others explain it, τῷ Ἀρχαυτῷ Ιατρῶς, *Imperatoris Medicus*, or PHYSICIAN to the PRINCE; because we read of no ARCHIATRI before the Days of the *Roman Emperors*: The first Interpretation is preferable, because we read of *Theon* and *Glaucus*, ARCHIATRI of *Alexandria*; and of *Cyrus* ARCHIATER of *Edeffa*, tho' there were then no Sovereign Princes in these Cities. We find ARCHIATRI also in *Constantinople*, and in their Provinces of the East, as well as at *Rome*; for *Oribasius* tells us, that *Julian* assembled all the ARCHIATRI of the Coun ry, and selected 72 of those he thought most learned; of which Number *Oribasius* himself was one. The 14 PHYSICIANS appointed to attend the Sick, in the 14 different Wards of *Rome*, were called ARCHIATRI: They had Salaries from the Prince, and visited all *Roman* Subjects, whither Rich or Poor, without Fees; except what the Patient's Generosity should prompt

prompt him to bestow, after he was cured: They enjoyed certain Immunities, which could not be claimed by other Subjects; as, that they, with their Wives and Children, were exempted from all the Taxes and Burdens of the State; that such as resided in the Provinces were not obliged to quarter Soldiers, or any other Persons; that they could not be taken Prisoners, or dragged to the Bar; nor obliged to make a personal Appearance before the Judge; and that none might insult them, without incurring the severest Penalties. The LAW which ordains this, seems to extend these Privileges to all the PHYSICIANS of the Empire; but a subsequent LAW restrains them to the ARCHIATRI of *Rome*.

The ARCHIATRI both of *Rome* and *Constantinople* were divided into two *Classes*: The First were, called ARCHIATRI SACRI PALATII INTRA PENETRALIA REGALIS AULÆ FLORENTES, or CHIEF PHYSICIANS who composed Part of the Prince's private Family; and who were always employed about his Person and Court. The others were those of the City and Country, called ARCHIATRI POPULARES; who attended the Inhabitants in general, or whoever would employ them. The ARCHIATRI of the PALACE were again divided into two *Ranks*, called COMITES ARCHIATRORUM SACRI PALATII of the *first* or *second Rank*; according to the Degree of Confidence reposed by the Prince in their Skill and Abilities. Those of the *first Rank* were equal in Dignity to their *Vicarii* and *Duces*, and addressed by the Epithet (*spectabilis*) RESPECTABLE; they were by their Office, COMITES CONSISTORII, or COUNSELLORS of STATE; and were next in Honour to the (*illustres*) ILLUSTRIOUS, or first Officers of the *Empire*. These COMITES always attended the *Emperor's* Person, whence is derived the Name\*; and being intrusted with the Care of his Health, they had Access to him at all Times. The ARCHIATRI POPULARES were also divided into two *Classes*: The first was of those appointed to reside in provincial Cities and Towns, in Proportion to their Extent, and Number of Inhabitants: The other *Class* was of such, as having been examined agreeable to the LAWS, had been newly admitted into that Order.

This Office of SOVEREIGN PHYSICIAN must have been instituted under the first *Emperors*: The Title of ARCHIATER, first used by *Andromachus*, PHYSICIAN to *Nero*, is of the same Import. An ancient *Inscription* mentions a PRESIDENT of PHYSICIANS (*Superpositus Medicorum*) in the Time of *Vespasian*. We read of several ARCHIATRI in the succeeding Reigns: And in the 4th Century, *Vindicianus*, in a Letter to *Valentinian*, styles himself

COMES

\* COMES, a *commeando*, or *comitando*; and is the Latin Word to express the Title of EARL in *Britain*, of COUNT in *Italy* and *France*, and of GRAVE in *Germany*.



COMES ARCHIATRORUM. We find in *Galen*, that the *Temple* of Peace was at first, the usual Place of Resort for all the STUDIOUS and LEARNED, where PHYSICIANS too deposited their Books, as in a Place of Safety ; till it was destroyed by Fire. In the *Athenium*, a COLLEGE built by *Adrian* expressly for the Advancement of the ARTS and SCIENCES, PHYSICIANS had their Places of Meeting: The *Emperor Severus* also assigned them particular Chambers or Apartments ; after which, we read of their SECRETARIES and LIBRARIANS. But under the later *Emperors*, there was a COLLEGE of ARCHIATRI, composed of a certain Number of PHYSICIANS, who took their Places, according to the Dates of their Admission ; so that when any of them died, the Person chosen to succeed, was lowest of all. This COLLEGE judged of the Capacity of *Candidates*, and chose, or rejected them accordingly ; and the *Emperors* always confirmed those who were elected. This is probably that SCHOOL of PHYSICIANS, in the Quarter of *Rome* called *Esquilæ*, which according to *Mercurialis*, was ornamented with many fine Statues.

After the Subversion of the *Roman Empire* in *Italy*, the *Gothic Kings* introduced a great Change in this MEDICAL DIGNITY ; for instead of several COMITES, they appointed one COMES ARCHIATRORUM, or SOVEREIGN PHYSICIAN, who had a certain Jurisdiction over all of that Denomination, and over all the PHYSICIANS of the State. The Powers of this NOBLE ARCHIATER were very extensive ; as we learn from a Clause in the FORMULA of his *Installation* ; preserved by *Cassiodorus*, Secretary to *Theodoric* in the 6th Century, viz. “ Hencetorth we confer  
“ upon you, the Dignity of COMES of the ARCHIATRI, that  
“ you may ALONE be distinguished among the GUARDIANS of  
“ HEALTH ; and that all who shall have Disputes respecting  
“ MEDICINE, may submit to your Determination. Be thou the  
“ ARBITER of this SACRED ART, and the sole JUDGE of those  
“ Controversies, which were formerly decided by Caprice or  
“ Prejudice. You will in Effect cure the Sick, by putting an  
“ End to those Contests, which are injurious to them. GREAT is  
“ your DIGNITY, to rule and direct Men of *Learning* and *Skill* ;  
“ and to be HONoured by those, who themselves are HONOUR-  
“ ABLE in the Eyes of all.” After the 6th Century, the Destruction of BOOKS by the *northern Barbarians*, involved MEDICINE and the other SCIENCES in the same Fate. Some Vestiges of them, during this *Eclipse* of Learning, were probably preserved at *Salernum* ; for we find different *Præceptors* established there, about the End of the 8th Century. May not the *illustrious* and noble NAME of DE MEDICIS, be originally derived from the DIGNIFIED PHYSICIANS above mentioned ; or from such as had formerly followed this PROFESSION ? We find *James de Medicis* PRESIDENT of a Council at *Orvieto*, in the Year 1030 : *Anselmo*  
de

*de Medicis* defended *Alexandria* against the *Emperor Friderick Barbarossa*, in 1162: And there is a Marble Monument erected in a Church of *Florence*, to *Anthony de Medicis*, second Son of the *Grand Duke*, who in the 17th Century practised *Physick* there, with great Reputation.

With Respect to this OFFICE of ARCHIATER, we shall farther observe, that it was an early Institution among the *Franks*; for we find in a cotemporary Author, that *Marileifus* was CHIEF of PHYCIANS to *Chilperic*, in the 6th Century: And other Writers tell us, that it thereafter was endowed with great Privileges; as, that he had Access to the KING at all Times, even when in Bed; that he ranked with, and wore the same Robes as a COUNSELLOR of STATE; that he superintended the King's Baths, and licensed all Mineral Springs; that he had 8 *Substitutes* who attended the Court by Turns, and who visited those who had been, or were to be touched for the *King's Evil*; and that he was every where treated by all of the FACULTY, with the Respect due to a SUPERIOR. *Mons. Bourdelot* is designed COUNSELLOR and PHYSICIAN in ORDINARY to *Lewis the GREAT*.

Both the Office and Title of ARCHIATER have been instituted in *Muscovy*: He is CHIEF PHYSICIAN to the COURT, and of all the *Russia's*; with the Powers of conferring Degrees in MEDICINE, and of licensing APOTHECARIES. This DIGNITY was very lately enjoyed by a Native of *Great Britain*, who resided long in *Russia*.

It would be unnecessary to enlarge upon the many HONOURS and REWARDS bestowed upon MEDICAL MERIT in the other Kingdoms of *Europe*. The ESTIMATION this SCIENCE is very where held in, may generally be judged of, by that of the other Branches of USEFUL and POLITE LEARNING.

I shall now conclude, with my warmest and most sincere Wishes for the lasting Prosperity of this COLLEGE; for the Happiness of all who are any Ways interested in its Welfare and Reputation, whether distinguish'd as GOVERNORS, TEACHERS, PUPILS, or FRIENDS: And more particularly for the Success of this present INSTITUTION; that it may prove an ORNAMENT to this CITY, an HONOUR to the COUNTRY, and the NURSERY of MEN of GENIUS, whose Labours, ever useful, shall be transmitted with undiminished Praise, to the latest Times, in the *Records* of LITERATURE, and *Annals* of PHYSICK: Whose Pride it shall be, to have been formed to SCIENCE within these WALLS; and whose Names shall receive additional Lustre, from the wide---extended Fame, and merited Renown of this UNIVERSITY.







Med. Hist.

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